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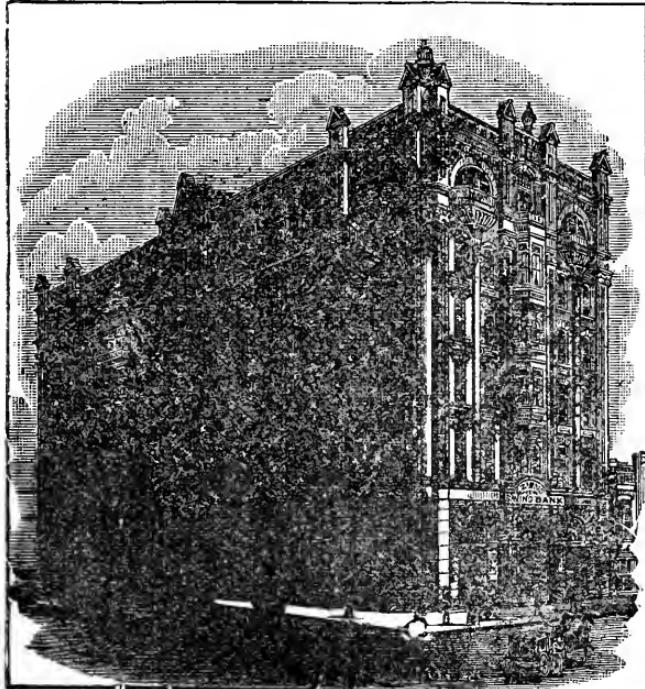
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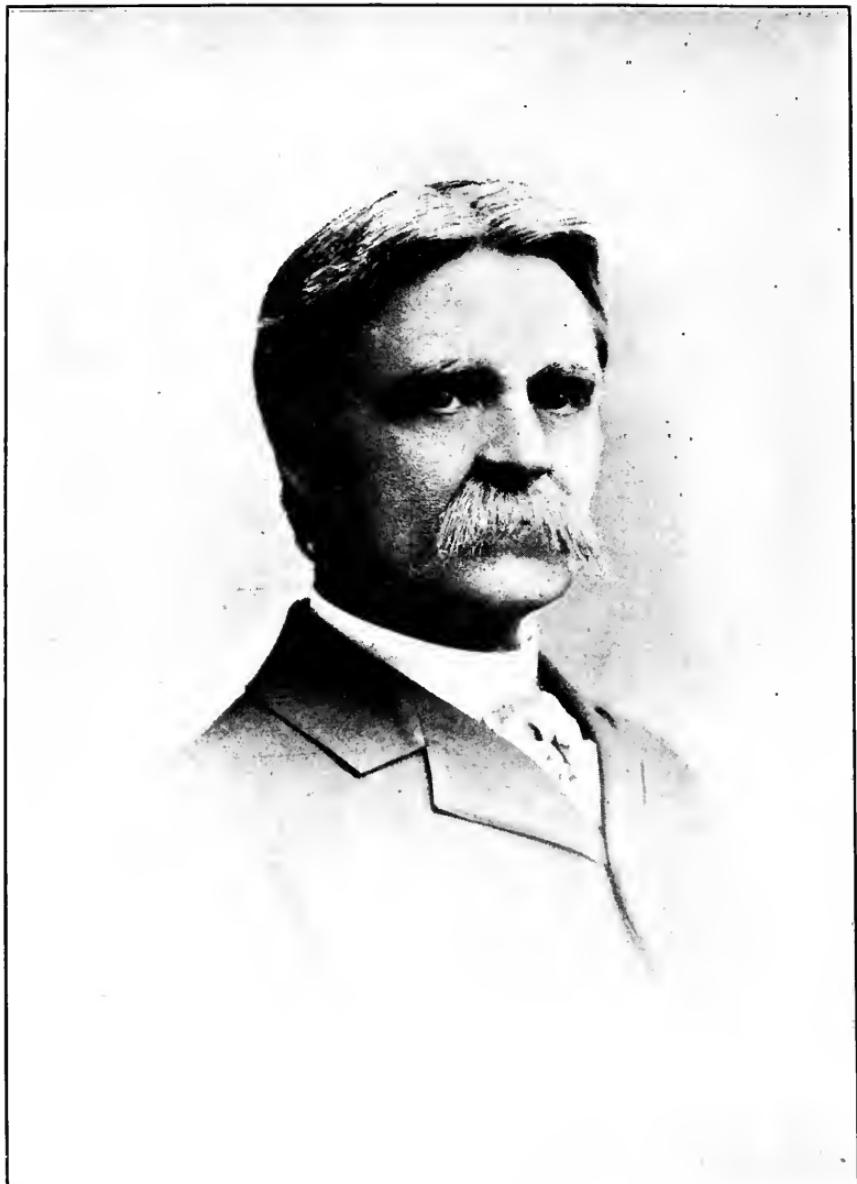
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HON. FRANK FULLER,
Secretary of Utah Territory 1861-1863.

IMPROVEMENT ERA.

VOL. VII.

NOVEMBER, 1903.

No. 1.

JOSEPH SMITH AS SCIENTIST.

BY DR. JOHN A. WIDTSOE, DIRECTOR OF THE AGRICULTURAL
EXPERIMENT STATION, LOGAN, UTAH.

I.—INTRODUCTORY.

Persons who are not acquainted with the labors and writings of the great Prophet Joseph Smith, are prone to believe that in no way did he furnish intellectual food to his followers. Those, however, who know, though it be only in outline, the comprehensive character of the system of theology which he taught, are not surprised to find principles enunciated in his writings which clear away mists of uncertainty in every department of human knowledge.

The purpose of these articles is to show that even though the mission of Joseph was chiefly of a spiritual nature, yet he recognized definitely the fundamental laws and many of the facts of natural science; and that, in many cases he stated natural laws which later have been discovered and accepted by men of science. Such a demonstration will not of itself be sufficient to establish a testimony of the truth of Joseph Smith's mission: but it may remove an obstacle from the way of those who are seeking for truth. At the same time it may show the falsity of the assertion

frequently made by enemies of the Church, that the writings of Joseph Smith are devoid of ideas that can furnish intellectual stimulus to an educated mind.

Throughout these articles the word science will be used in the narrow, popular sense of biological and physical science, meaning the systematically arranged knowledge of external nature. The domains of political and mental science, in which Joseph Smith made numerous suggestions of fundamental importance, are not at all considered in this series of papers.

Joseph Smith had few educational advantages during his life; and his scientific teachings did not rest upon information gained in schools or from books. His parents fully appreciated the value of an education, but the pioneer lives which they led, and their numerous financial misfortunes, made it impossible for them to realize their desires for the education of their children. The Prophet's mother writes that when Joseph was about six years old, Hyrum, the elder brother, was sent to an academy at Hanover, New Hampshire, and the smaller children to a common school.* It is probable that throughout the wanderings of the family the children were given such meager schooling as was possible. Joseph was a "remarkably quiet, well-disposed child," and his life up to the age of fourteen was marked only by those trivial circumstances which are common to childhood.†

A few months after his fourteenth birthday, the future prophet beheld his first vision. In his autobiography he mentions that at the time "he was doomed to the necessity of obtaining a scanty maintenance by his daily labor."‡ This would indicate that at this age he was spending little or no time in school. During the time that elapsed between his fourteenth and eighteenth years, there is nothing to show that the boy was receiving scholastic education. The Prophet says that he was left to all kinds of temptations, and mingled with all kinds of society.§ Nothing is

* History of the Prophet by his Mother, IMPROVEMENT ERA, Vol. 5, p. 166.

† Ibid p. 247.

‡ History of the Church, Vol 1, p. 7.

§ Ibid p. 9.

said about the acquirement of book learning. About the age of nineteen he writes, "As my father's worldly circumstances were very limited, we were under the necessity of laboring with our hands, hiring out by day's work and otherwise, as we could get opportunity. In the month of October, 1825, I hired with an old gentleman by the name of Josiah Stoal. During the time I was thus employed, I was put to board with a Mr. Isaac Hale—it was there I first saw my wife (his daughter), Emma Hale. On the 18th of January, 1827, [when the Prophet was a little more than twenty-one years old] we were married, while I was yet employed in the service of Mr. Stoal. Immediately after my marriage, I left Mr. Stoal's and went to my father's, and farmed with him that season."* From his eighteenth to his twenty-second year, then, there is evidence that he worked as an ordinary laborer, and attended no school.

It seems, moreover, that Joseph Smith was not a boy to gather information from books, for his mother says of him, when he was eighteen years old, that "he seemed much less inclined to the perusal of books than any of the rest of our children, but far more given to meditation and deep study."† From the records extant, the conclusion is justifiable that from his fourteenth to his twenty-second year Joseph Smith received practically no school education, and did no extensive reading. What he might have gathered from conversation with others during that time is unknown to us. However, it is known that the heavenly messengers who visited him at intervals gave him much valuable information, which more than compensated for his poor scholastic advantages.

One month before his twenty-second birthday, the golden plates were delivered to the Prophet, and the next two and a half years he was engaged with various assistants in translating the Book of Mormon; though at different times during this period he farmed and did other manual labor. During this period (twenty-two to twenty-four and a half years of age), he most certainly attended no school nor gave special attention to worldly knowledge.

On the 6th of April, 1830, when the Prophet was twenty-four

* History of the Church, Vol. 1, pp. 16, 17.

† History of the Prophet Joseph, IMPROVEMENT ERA, Vol. 5, p. 257.

years and four months old, the Church was organized. The life led by the Prophet from this time to 1844, when he was assassinated, was not conducive to the gathering of information, and quiet, deep reflection. During almost the whole of this period his life was in danger; scores of times he was arrested on trumped-up charges; the Church was driven from place to place; he built at least three cities, and two temples; organized and governed the body of the Church; taught the doctrinal system accepted by his followers; organized the public ministry of the Church for spreading the Gospel among all men, wrote his autobiography; compiled the revelations given him, and made a revision of parts of the Bible.

The mistake must not be made, however, of assuming that because the Prophet's education had been limited, he lacked a due appreciation of schools and scholastic attainments. On the contrary, at a very early date in the history of the Church, schools were organized even for the older men, that they might improve their time and make up in a manner for the lack of opportunity during their early days. During the winter of 1832-3, a school of the prophets was organized in Kirtland, Ohio, and another in Independence, Missouri, at which the elders of the Church received various instructions. In the discussion relative to the building of temples, references to schools being held in them were always made, and, in fact, in the fall of 1835, when a portion of the Kirtland temple was finished, "schools were opened in the various apartments." Many "were organized into a school for the purpose of studying the Hebrew language."* The reading of Greek had previously been begun. In these languages as well as in German, the Prophet acquired considerable facility. His studies tended, of course, towards the interpretation of the Bible and the explanation of Gospel truths; though at times his investigations appeared quite foreign to his special work, as when, in 1838, he began the methodical study of law.

When the city of Nauvoo was chartered, a section was included, providing for the establishment of a university, to be called the University of the City of Nauvoo, under the direction

* Autobiography of P. P. Pratt, p. 140.

of which should be taught "all matters pertaining to education, from common schools up to the highest branches of a most liberal collegiate education."*

In numerous revelations did the Lord urge the Prophet and the Church to gather information from every source, of which the following quotations are good illustrations: "Teach ye diligently, that you may be instructed in theory, in principle, of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and perplexities of the nations, and a knowledge also of countries and kingdoms. Seek ye out of the best books words of wisdom; seek learning even by study."† "Obtain a knowledge of history, and of countries and of kingdoms, of laws of God and man."‡ "Study and learn and become acquainted with all good books, and with languages, tongues and peoples."§ "It is impossible for a man to be saved in ignorance."|| A more comprehensive outline of education can hardly be imagined. The energetic manner in which the Church has acted upon these instructions, during its whole history, need not be recounted here.

However much the Prophet sought for knowledge, even from books, in his later life, the fact remains that the evidence in our possession indicates that, up to the time of the organization of the Church, his book learning was very slight, and that during the years immediately following, his time was so fully occupied with the details of organization that little or no time was given to education, as ordinarily understood. These statements are of especial importance, in view of the fact that all the principles to be discussed in the succeeding papers of this series were enunciated before the end of the year 1833.

The associates of the Prophet are unanimous in saying that his spiritual and intellectual growth was marvelous, from the time

* History of Joseph Smith, George Q. Cannon, pp. 341, 343.

† Doctrine and Covenants, 88: 78, 79, 118.

‡ Ibid 93: 53.

§ Ibid 90: 15.

|| Ibid 131: 6.

IMPROVEMENT ERA

that the work of the ministry fell upon him. He was transformed from a humble country lad to a leader among men, whose greatness was felt by all, whether unlearned or educated, small or great. Of himself the Prophet said, "I am a rough stone. The sound of the hammer and chisel was never heard on me until the Lord took me in hand. I desire the learning and wisdom of heaven alone." Certainly, his whole history shows that the great learning which he did manifest was acquired in a manner very different from that followed by the majority of men.

The mission of Joseph Smith was of a spiritual nature; and therefore, it is not to be expected that the discussion of scientific matters shall be found in the Prophet's writings. The revelations given to the Prophet deal almost exclusively with the elucidation of so-called religious doctrines, and with such difficulties as arose from time to time in the organization of the Church. It is only, as it appears to us, in an incidental way that other matters, not strictly of a religious nature, are mentioned in the revelations. However, the Church teaches that all human knowledge and all the laws of nature are part of its religious system; but that some principles are of more importance than others in man's progress to eternal salvation. While on the one hand, therefore, it cannot reasonably be expected that Joseph Smith should deal in his writings with any subject peculiar to natural science, yet, on the other hand, it should not surprise any student to find that the Prophet at times considered matters that do not come under the ordinary definition of religion, especially if they in any way may be connected with the laws of religion. Statements of scientific detail should not, therefore, be looked for in Joseph Smith's writings, though, as will be shown in paper No. 7, these are not wholly wanting; but rather, we should expect to find general views of the relations of the forces of the universe.

It is not in harmony with the Gospel spirit that God, except in special cases, should reveal things that man by the aid of his natural powers may gain for himself; hence, it would be improbable that much scientific detail should be found in the Prophet's writings. The Lord spoke to the Prophet as follows:—"Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought, save it was to ask me; but, behold,

I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right."* Such a doctrine makes it unreasonable to look to the Prophet's work for a gratuitous mass of scientific or other details, which will relieve man of the labor of searching out for himself nature's laws. So well established is this principle that in all probability many of the deepest truths contained in the writings of Joseph Smith will not be clearly understood, even by his followers, until, by the laborious methods of mortality, the same truths are established. It is even so with the principles to be discussed in the following papers. They were stated seventy years ago, yet it is only recently that the Latter-day Saints have begun to realize that they are identical with recently developed scientific truths; and the world of science is not yet aware of it. However, whenever such harmony is observed, it testifies of the divine inspiration of the humble, unlearned boy prophet of the nineteenth century. Moreover, the absence of such scientific detail, as would in all probability have been used had the Prophet known of it, is additional testimony that he did not get his information from books.

The Prophet Joseph does not use the language of science; which is additional proof that he did not know the science of his day. This may be urged as an objection to the assertion that he understood fundamental scientific truths, but the error of this view is easily comprehended when it is recalled that the language of science is made by men, and varies very often from age to age, and from country to country. Besides, the God who spoke to Joseph Smith, says, "These commandments were given unto my servants in their weakness, after the manner of their language, that they might come to understanding."† If God had spoken the special language of science, the unlearned Joseph Smith would not, perhaps, have understood. Every wise man explains that which he knows in the language of those to whom he is speaking, and the facts and theories of science, can be quite easily expressed in the language of the common man. It is quite needless to expect

* Doctrine and Covenants 9: 7, 8.

† Doctrine and Covenants 1: 24.

scientific phrasology in the writings of Joseph Smith. The absence of the language of science is further proof that the knowledge of Joseph Smith was not obtained from books or men.

Finally, another important fact must be mentioned. Men in all ages have speculated about the things of the universe, and have invented all kinds of theories to explain natural phenomena. In all cases, however, these theories have been supported by experimental evidence, or else they have been proposed simply as personal opinions. Joseph Smith, on the contrary, laid no claim to experimental data to support the theories which he proposed, nor did he say that they were simply personal opinions, but he repeatedly asserted that God had revealed the truths to him, and that they could not, therefore, be false. If doctrines resting upon such a claim can be shown to be true, it is additional testimony of the truth of the Prophet's work.

In the following papers it will be shown, by a series of comparisons, that, in 1833, the teachings of Joseph Smith, the Mormon Prophet, were in full harmony with the most advanced scientific thought of today, and that he anticipated the world of science in the statement of fundamental facts and theories in physics, chemistry, astronomy and biology.

References to the literature used are frequently made, for the benefit of those who desire to verify the quotations made. This work has been done in all soberness, and with no desire to force facts into the line of argument. For that reason, much valuable matter of an indirect nature, has been left untouched. Lack of time has prevented the discussion of other direct scientific evidences of the truth of the mission of Joseph Smith.*

(TO BE CONTINUED.)

* It may be observed that all the reasoning in the following papers is based upon statements made in the Doctrine and Covenants and Pearl of Great Price. For various reasons, the Book of Mormon has been left for later study.

FISHERMAN KNUTE'S CHRISTMAS GIFT.

BY NEPHI ANDERSON, AUTHOR OF "ADDED UPON," "THE CASTLE BUILDER," "MARCUS KING, MORMON," "THE HIGHER LAW," ETC.

I.—FAITH.

And so Ingeborg and Knute were married—while the whole village wondered at the strange decree of fate that launched two such persons into the uncertain sea of wedded life.

To all outward appearances, the occasion was auspicious enough. The land of the North never looked brighter than on that day. It was an ideal spring day in northern Norway, a day when the sun sheds warmth and gladness on the awakening earth, and coaxes out from their hiding places the hardy flowers and buds. The mountains now were taking upon themselves a tinge of green, the smaller slopes were soft with young grass, and even the sea, usually wild and cold, lay as if peacefully asleep under the warming, soothing rays of the sun. Yes; it was a day full of God's sunlight when Ingeborg and Knute were married, a day such as sometimes is given to man to bring out also from him, as it does from nature, the best that is within, a day in which no man can have doubt in his heart.

They were married in Trondenes church, that ancient landmark of northern Norway. At a distance it looks like a great stone barn, standing on a point of land jutting out into the fjord, but when one gets nearer, he sees the parsonage at the rear, and the small grave-yard by the side. Within the church, it is dark and gloomy, and no wonder the bridal party hastened from its dismal atmosphere to the sunshine without, as soon as the ceremony had been performed.

Down by the wooden pier lay a fleet of boats—Nordland fishing-boats with high prows and square sails, and towards the boats Knute and Ingeborg walked, followed by the company. They were a pair to be admired, at least, much as some of the more pessimistic shook their heads. Knute was a big, broad-shouldered man, dressed in a suit of black in which he looked as he felt, completely out of place. His large head was covered with a mass of curling brown hair which revealed a tinge of red as he walked bare-headed in the sun down to the water. His face was smoothly shaven, and glowed with the health that comes from the winds of the north.

Ingeborg was tall and fair. Her face was pale, save for the red on each cheek. Her hair was a light golden color, and hung in a long, gleamy braid down from under her silk kerchief. As she walked by the side of her husband, she looked up into his face with a smile, and tightened her grasp on his hand.

A breeze came from the land, and, though laden with the sweet scent of bursting buds, the company soon embarked in the boats, which were dancing at the end of their ropes. The sea breeze was more to their liking—these Northlanders whose lives were spent in company with the screeching sea-birds that skimmed the waves.

Then the sails were hoisted, and there was a grand race for home. Knute had promised the first boat that arrived a prize worth having, and now there was a test of seamanship. Even when made, Knute vowed to win it for himself. He had Ingeborg only in his boat, and a light burden she was. Adjusting his sail properly, he came and sat by her on the tiller seat. The boat sped out into the fjord with a score of others close at hand. The breeze came strong from the open sea. Color was in every face, and joy and courage in every heart.

Ingeborg sat for some time looking at her handsome husband.

“Knute,” she said, “you are as eager as the rest. You surely do not wish to win your own prize.”

“And why not,” replied he, “I said the first boat that touched the pier should have it. That doesn’t exclude my boat, the best in the fleet.”

“What will the prize be, Knute?”

"Ah, little wife, something good."

"I hope Lars wins it," said she after a pause.

"Lars? Why?"

"Well, he needs something good."

Knute laughed aloud; then pulled the sail a little higher up the mast.

"Knute, I am so happy," said Ingeborg. Of course, he could see that, but she wished to tell him of it besides. For reply he put his arm around her and kissed her. She was content to nestle closely to him—and the boat sped over the waves.

"Knute," she said, "we are beginning life's journey, do you know that?"

"Well, I thought I began some years ago," said he.

"Oh, no, you didn't. You have just been taking little journeys among the land-locked fjords; but now the big, boundless sea is before you. And, Knute, you'll have to steer straight and well, because you have such a precious cargo on board, you know."

"Yes, I know," said Knute.

"But you say it so carelessly, dear." She laid her head on his shoulder. The shiny braid fell over into his hands. "I look on life to be so real, especially now. We—you and I—are going to succeed. I am going to help you succeed—you must let me, and to do that we must plan together—there must be no secrets between us. I hope it won't be long before you will have a boat that you can take to Bergen yourself with fish. They say there is much more money in that than to sell to the fish merchants up here. Then, perhaps, I can go with you to Bergen and see the city, and city life.

"You shall, dear."

"Yes; it will be pleasant; but I don't care so much for that as I do to see you become a man that people will look up to and trust—dear, just as I look up to you and trust you."

Fisherman Knute had that day received a gift from God, priceless to him, if he but knew it; but he, as many another man, did not then realize that the Creator places within women some of his most precious souls, and in this form bestows them on man. Not then did he know it, but afterwards.

But Knute was happy, and so intently did he gaze on the

sunny head on his arm that he did not see that his boat was falling behind in the race, until he was half a mile to rearward.

"Oh, never mind," said she, when she saw his chagrin.

"But I do mind—and I shall beat them yet by running through the Shallows. It is a mile shorter."

"But, Knute, is there not danger there?"

"Not to one who knows the passage as well as I do. Never fear, little one, I know every rock and opening. We will go through the Shallows, and by the Promontory, and beat them yet"—and, as he shifted the helm to the new course, he gave a great shout to his friends down to leeward.

A long island lay to the right, around which the party would have to sail; but at the southern end there was a narrow passage, filled with rocks. The water was shallow, and when the least sea rolled it was thought too dangerous to risk a passage through; but now Knute pointed his boat straight for the cliffs which hung close over the water. His eyes and arms were steady, and the boat slacked not when the white foam flew over them as the waves dashed themselves into spray on the sunken rocks.

"Don't be afraid, dear," said Knute. "Right here is plenty of water, and through we safely go. See!"

True enough, though the rocks were so close that Ingeborg thought she could have reached out her hand and touched them.

"There! once more we are ahead," exclaimed the fisherman. "They are not so smart, even if they caught me napping. Now we can beat them easily. Away we go for home, then."

"But, dear, why should you run risks just for this?" She trembled, yet was happy in the skill and bravery of the man she loved.

"You wouldn't have me beaten the first day of our journey, would you? You said something about success, didn't you?"

"Yes, I know, but"—

She looked towards the harbor where the fishing village clustered around the water. Some distance to the right of the town, a little white painted house stood up close under an overhanging ledge. On the rocky point that extended into the sea just below the house was planted a pole, from the top of which floated a Norwegian flag. This was Knute's house. This was where he was taking his wife. This was their future home, where she was to

work and watch, and that he was to come to, occasionally, from his work on sea and fjord.

Knute's boat touched the landing first, though there were some not far behind. Then, as the remainder of the party came up, there were hurrahs and expostulations and all kinds of commotion.

"Mates and people," said Knute, as he mounted an upturned boat, "the race was a good one, and fair, but you all have been outdone by the best sailor in the company, my wife, Ingeborg. The prize belongs to her. Come to the house, all of you."

This was received with cheers of approval, and up the stony path they all trooped. Then they gathered into the large front room of Fisherman Knute's house, and awaited the serving of the good things which were in store. Knute brought out a bottle of wine, and holding it aloft, said:

"This bottle of wine is the best that could be bought in Bergen. I present it to the winner of the race."

Ingeborg took the wine amid the cheers of the company. "Friends," she said, as she motioned for silence, I told Knute out on the fjord that some one other than he should win the prize"—

"I did not win it," shouted Knute; "you, Ingeborg, you are the winner."

"But, Knute," and the young wife straightened herself up to her full, fair height, "I have one prize today, and I do not wish to be greedy in such things. We, making that run through the shallows, were hardly fair. I think that should bar us from the prize, which ought to go to the next boat that touched the home landing—and that was Lars Johnson's. Lars, take this bottle of wine to your wife, who is at home, I know, too ill to join us in this celebration."

At first there had been murmurs of dissent, but when the final announcement was made, it was received with a shout of approval, and soon the festivities were going in that hearty manner which characterizes those simple, good-hearted people of the North.

II.—HOPE.

And now the full gladness of midsummer filled nature and all the people in that Northern land. It was midnight, yet the sun shone.

Away in the north, low down near the distant mountains, it hangs in the sky. The world is full of color. The night is still and calm and holy. The distant inland peaks glisten with white, tinged with the red from the sun. The hills are brown and green and red. Patches of hawthorn bushes are white with flowers. The delicate leaves of the white birch tremble in the sunlight, and into the depths of the denser foliage, there streams a wonderful mingling of purple and green. The water is still tonight, and even the ocean sleeps. Away westward, some outer islands lie in the shining sea as rubies in a silver setting.

Ingeborg sat at her open window looking out upon the scene. The same long braid of golden hair hung down her back. Her fair face was yet fairer, paler now, and devoid of even the tinge of red in the cheeks. She played with the red geranium blossom in the window.

To one who had lived all her life amid the darkness and the sunshine of the north, this summer scene, one might think, would not be especially impressive; but not so with Ingeborg. The beauties of the northern summer, and especially the glories of the midnight sun, were not lost to her. They were her light and life. Amid the grinding toil, the crushed hopes, the neglect and wrongs of those who should protect and love, no other solace, next to that which she received from the Father above, was equal to that which she derived from communing with the glories of nature about her.

And she needed comfort, this young wife. So far, Knute, the husband, had not proved what she had hoped and longed for. He was kind enough to her in a way. In fact he was much kinder to her than he was to himself, not understanding that her love knit her soul to his so closely, that her greater suffering was when he abused himself. Such is the love of woman.

Knute was away on a summer fishing trip, and he might be back at any time. This was why she was up that night. He was not much at home. The sea, rather than his house, was his home, as it must needs be to the fishermen who reap the seas for their harvest; and when he came to her, oftentimes it was not in such a way as a husband should return to his wife. Oh, the yearnings of that wife's heart! What mattered it if she did make the floors

of her rooms shine with the whiteness of newly-sawed boards? What if she made the pretty rugs for the floor, and the cushion for the chairs, for his chairs especially! Why should she place so much care on her windows to make the green plants peep from out the white curtains, and make it pretty and home like for him! He was yet a common fisherman. He was poorer now than when they were married. He would never get a larger boat, his house could never get a new coat of paint. He would never get to Bergen with fish of his own—and she would never get there either. And yet, how she loved him, and longed to see him a man among men!

Then Ingeborg said softly her prayer, not forgetting him who was away; after which she read her daily chapter from the Bible. Then she closed the window and lay down on a couch for a little sleep.

In half an hour she awoke. Hardly knowing why, she got up, smoothed out her hair, and looked out upon the fjord. Everything was as still as usual. The sun had swung around to the eastern sky, and was slowly mounting upward. Ingeborg threw a shawl over her head and stepped out. She would take a walk along the shore and gather some duck eggs. Knute would surely come home soon, and they would be such a treat to him.

The eider duck was not plentiful that year, as the good fishing in the neighborhood had made night-noises unavoidable, and as this is what the ducks do not like, they had to go to other shores to make their nests and lay their eggs. Ingeborg found but few nests, and she thought of the scarcity of eider down for the coming winter.

At midnight the sun's rays are bright enough, but they are not warm; but now, as the morning hours advanced, the rocks reflected the warmth of sunlight, and the air lost its chill. The morning was full of life and glow, and hope again struggled for existence as it had many times before, in the breast of the woman. She plucked some wild flowers, and arranged them in a bouquet as she walked along.

Presently, she came to a high point jutting out into the fjord, and as she walked around the rocks, she saw a boat lying at anchor close in by the shore. The boat looked very much like Knute's—yes, it was Knute's. He had come home—but where

was he? Then hope again gave up the timid struggle and fled, for there in the grass, on the sunny side of a rock, lay Knute, fast asleep. The wife stood still and looked at him, while her throbbing heart seemed to come up into her throat as if to choke her. She knew the meaning of it all, full well. The empty bottle lay by him in the grass.

He was a handsome fellow yet, was fisherman Knute. He lay full length in the grass, his great sea boots digging into the sand, and his head resting upon his arm. His hat was off, and Ingeborg saw the matted, brown hair fall over his face.

The woman did not proceed further, but she crouched down behind a boulder and looked at him. Her hand trembled, and she shook as if with cold, but she did not stir or speak. What could she do to help him!

The boat rocked idly on the sea. There was nothing in it but his fishing tackle and nets. He was to have brought home a sack of flour, with other necessities for the house, but his fish had, no doubt, been exchanged for someting else. He had come home, empty-handed, and in no condition to meet his wife. That much he had realized. He would at least sleep off the effects of his drinking before he went home—and here he was.

Ingeborg cried softly behind the shelter of the rock. Knute still slept on as peacefully as a child.

He must not lie there longer, she thought. He will catch cold on the damp earth. She would wake him and take him home. She had three large eggs for his breakfast.

Softly she went along, and knelt down by him.

“Knu^te, get up!” she said, “Knu^te dear, wake up.”

The sleeper rolled over on the grass. Ingeborg pushed back the hair from his face, and let her hand lie on his head.

“Knu^te, dear, wake up”—and then he opened his eyes and saw her. He knew in a moment what he had done, and where he was.

“Come, Knu^te, come home with me, and if you are tired you may rest at home. Come, dear.”

The man sat up. “Ah, what a brute I am!” said he. “Can you forgive me once more, Ingeborg? I am not worthy such a

woman. You do not chide me, you do not even scold, but awaken me with a loving touch."

"Yes, love is stronger than all things, Knute. If love will not help you, nothing else can. My love, Knute, my love will help you to make a man of yourself yet, will it not? Tell me it will!"

"Through the grace of God, it will," said he.

He took her down to the boat, and they sailed home together. And hope again dared to peep out from its place of hiding.

(TO BE CONCLUDED IN DECEMBER NUMBER.)

YOU CAN ALWAYS TRUST MOTHER.

BY SARAH E. PEARSON.

[*For the Improvement Era.*]

Out in the world with its untried joy,
Its triumphs, pleasures and pains,
You are eager to enter the fray, my boy,
And share in its glittering gains.
Strong in youth, in faith and in health, my boy,
You smile as you enter its strife;
You taste the elixir without the alloy
Old experience offers to life.
And yet, don't forget, in the whirl and fret
Of the strenuous life of the man,
There's a true heart beating for you, my boy,
Which never will change nor can.
Unselfish type of our Father's love
Which yields the palm to no other;
Whatever the failure or grief or care,
You can safely trust your mother.

Her pride and joy is your honor, my boy,
 Her hope is your happiness;
But if sorrow and care early silver your hair,
 She'll love you none the less.
Though her cheek may be withered, her footstep slow,
 Growing dim those eyes of blue,
Yet they have grown old in your service, you know,
 She would give her heart's blood for you.
For love sharpens the wits and steadies the hand,
 And strengthens the judgment true;
And lends a sort of second sight
 To those faded eyes of blue;
Ah, the Autumn of life, brings the seed time of faith,
 Which bloomtime can never bring;
And her prayers are most often for you, my boy,
 And her thoughts most around you cling.

So, trust your mother, for never another
 Will love you just as she
Who bore, and guarded and guided you,
 And your baby prayers heard at her knee.
Oh, be tender as well as brave, my boy,
 And thoughtful as well as gay;
'Twill smooth her path to the grave, my boy,
 And be balm to your heart alway.
And so, don't forget, in the whirl and fret
 Of the strenuous life of the man,
There's a true heart beating for you, my boy,
 Which never will change, nor can.
Unselfish type of our Father's love
 Which yields the palm to no other;
Whatever the failure or grief or care,
 You can always trust your mother.

PRESIDENT LYMAN'S TRAVELS AND MINISTRY.

BY JOSEPH J. CANNON, ASSOCIATE EDITOR OF THE
"MILLENNIAL STAR," LIVERPOOL, ENGLAND.

II.—PRAYING IN ST. PETERSBURG FOR THE LAND OF RUSSIA.

The Finns sing of their country as a land of poverty, and the ride from Abo to St. Petersburg does not convince the stranger that they are wrong. Few of "the thousand lakes" are seen, at least in the early part of the journey, but the deep drain ditches indicate that the soil is swampy. The forests are not nearly so large nor the trees so great as in northern Finland, but there are no indications of the famine that has lately afflicted that district. As twilight came on, the landscape became much more picturesque, lakes alternating with wooded hills. A change of cars and half an hour's wait were made at Riihimaki, and the platform of the station was very interesting to us. New types of men and women were to be seen. There happened to be a large number of Russian officers, and they looked very striking in their long gray cloaks with swords and in some cases pistol holsters exposed to view. Several wore flowing beards, an uncommon style for military men. Though late in the night, dozens of women and girls stood along the fence that divided the platform from the street, reaching over their various fruits and other eatables in the hopes of selling them.

When the morning dawned we were in Russia, approaching its capital. After about seventeen hours riding we reached the city. Our first impression of St. Petersburg was not good. It was raining, and the cobblestone pavements looked exceptionally bad.

There were scores of cabs, but we were unable to get one to take us to our hotel. The drivers only shook their heads solemnly. Help came at length in the form of a young Englishman who knew Russian and the customs of the country. The streets of St. Petersburg are paved with round stones, though the principal ones have a strip of wooden pavement on each side, and these help matters very much. In spite of the general roughness, the rubber tires of the vehicles make the travel tolerable. Though the streets themselves are bad, there is at least one thing that adorns them; that is, the beautiful horses that are used there. In no other city of Europe can such animals be seen. Black and dappled gray are favorite colors. On the way to the hotel, we were surprised and interested by a custom that has since grown very familiar to us. Our cabman was evidently religious (though he did not scruple at demanding over twice the agreed and regular price at the end of the drive), and whenever he passed a church or shrine in the street, he took off his strange-looking hat with his left hand, and made the sign of the cross with the right by touching his forehead, lower part of chest and shoulders. The falling rain did not deter him. Naturally this is an awkward thing for drivers to do, and many times they drop their reins for the moment while they attend to their worship.

A curious coincidence at the hotel was that President Lyman found, shortly after becoming located, that in the adjoining room on one side, Elder John P. Horne was living, and on the other, Elder Kenneth Crismon had taken up his abode. These Elders from Germany had attended the didication services at Christiania, and later visited Stockholm, thence sailing to St. Petersburg.

Religious conditions among the Russians are naturally the most interesting subject to us, and to learn these was one of the motives President Lyman had for making the journey. There are many and conflicting currents of religion here; many that are deep and hidden, which are not learned or understood without intimate association with the people. Only in few places is it possible to see and at least partly understand the religion of the great majority. We went into the Kasan cathedral soon after arriving, and there saw a scene of most active worship. Russian churches have no seats, and there is room for the devotee to kneel or prostrate him-

self if he wishes. People of all classes were there. Beggars in their rags (their purpose being to obtain charity), the lame, the halt, the blind, laboring people, richly clad men and women, officers of the army, all kissed the same icons, made the cross and bowed their foreheads to the floor. One poor fellow, evidently with a heavy weight on his conscience, we noticed when we entered, making the cross, kneeling, bowing to the floor and rising again only to repeat the movements. During the whole time we were there he continued. The only thing to break the monotony of it was that sometimes he remained down for a few moments and smote his breast with his hand. The churches are open all day, and the people come in and usually go out after a few moments' worship.

Later in the afternoon, the sun having begun to shine brightly, we visited the St. Isaac's cathedral. This is the greatest church in the city. The interior is highly decorated, but is dark and gloomy, the candles burning at the different shrines helping little to illuminate the great cross-shaped structure. As a rule, we find the outside of Russian churches much more pleasant to us than the inside. With St. Isaac's this was certainly the case. We were permitted to ascend to the top of the great dome, and there look over the city. The church is three hundred and seventeen feet high, but the view is worth many times the effort of the climb. The church is almost the center of St. Petersburg, and the top of the dome is its highest point. Below can be seen the Neva river, as it flows one united stream almost to the heart of the city, and then divides into five minor ones as it empties in the Gulf of Finland, an arm of the Baltic. The numerous deltas form part of the city.

In all directions are gilded spires, domes and cupolas. The roofs of the buildings have bright tints of many colors, and their walls are clean. Parks and boulevards add to the beauty of the scene. St. Petersburg is a new city. Two hundred years ago last month, Peter the Great, its founder, laid the first stone, within the Fortress, of the Peter-Paul cathedral, whose gilded spire rises before us. This is considered the birthday of the great capital. The streets are laid symmetrically, and are wide and straight. Canals, on which float great barges loaded with wood, the fuel of the country, traverse the city and connect with the Neva.

It may not be generally known that there are Saints in St.

Petersburg. One faithful family lives there, and they are probably the only ones in all Russia. Brother Johan M. Lindelof, who with his wife originally came from Finland, accepted the Gospel in St. Petersburg, where he and his helpmeet were converted by the Spirit of the Lord; years before, he had heard the Gospel at his home in Finland. The family all speak Russian, and would be considerable help if missionary work were prosecuted there. They would be glad indeed for elders to come, for now they are shut off from communion with the Saints, except when an elder visits St. Petersburg, and that is seldom. Brother Lindelof believes that profitable work could be done, though he assured us that the difficulties would also be very great. He is doing what he can among his fellow-workmen and friends, and with his wife is rearing his children in the fear of the Lord.

The Russians are different in many respects from other peoples. An interesting and somewhat confusing point of difference is in the reckoning of time. We entered Russia on the fifth of August, but the Russians called it the twenty-third of July. The cause of this is that while most western nations accept the Gregorian calendar, the Russians follow the Julian, and are now thirteen days behind us in their reckoning. It happened, therefore, that though President Lyman offered the prayer of dedication in the chapel house at Christiania, Norway, July 24, 1903, he was also able, according to Russian time, to offer on July 24, 1903, at St. Petersburg, Russia, the prayer of dedication of this great land for the preaching of the Gospel.

On the afternoon of that date, which was according to our time the 6th of August, accompanied by Elders Crismon and Horne, we went to the beautiful Summer Garden, on the left bank of the Neva, just beyond the Field of Mars, and finding a secluded spot President Lyman offered prayer. It was a fervent petition for the Lord to open this great land that his servants may preach the Gospel here. He dedicated it for this purpose, and turned the key that salvation and truth might be brought in. He prayed that religious liberty might be given that all might worship unhindered and without persecution. He besought the Lord that the remnant of Judah in this land might be preserved and relieved of the terrible suffering imposed on them from time to time. He prayed

that the Jews may learn and acknowledge that they have all these long years rejected their Redeemer and Lord, that they might be converted to the Gospel and go back to Palestine to dwell, that Jerusalem might again become a sacred city, and that Palestine might become a fertile land. He prayed that the other peoples of this country, in whose veins the blood of Israel flows generously, might also accept the truth, that Ephraim and Judah might thus become reconciled. He besought the Lord to touch the hearts of the Gentiles that they might be grafted into the true olive tree, that their branches might become fruitful. He called upon the Lord to bless this great empire, in many respects the greatest in the world, and endow its rulers with wisdom and virtue, that there may be peace and progress here, that darkness may flee and the voices of his servants may sound the glad tidings to the uttermost parts of this great land. He prayed for the great work of the missionaries in every nation, that Elders of Israel abroad may not diminish in numbers, but that every people may hear their message. He petitioned the Lord to bless his servants with his Spirit that the cause of Zion may grow steadily in the earth, that the center stake may be redeemed, and the great Temple built.

The peaceful garden was a fitting place for prayer, and the stately trees, through whose foliage could be seen the blue heaven, formed for us, as for the first of our race, a place for the worship of the Lord.—*Millennial Star*.

Moscow, Russia.

A TALK ON NATURE'S REMEDIES.

BY J. H. WARD, EDITOR OF "BEOBACHTER," SALT LAKE CITY.

It is quite probable that there are not a hundred persons in the United States who are familiar with the interesting history of the development of the ideas concerning the remedies that nature has provided for the preservation of health, or the restoration of it.

These ideas are not of mushroom growth, nor in any wise resemble the development of Jonah's gourd. On the other hand, their origin may be traced back through many centuries. Some twenty-four centuries ago, there lived in Greece a man whose master mind recognized great truths, and formulated mighty principles the influence of which has grown with the lapse of time, until now their importance is recognized. This man, Pythagoras, numbered among his disciples such men of genius as Socrates and Plato. It was he who first conceived the idea of the rotundity of the earth, and of its revolution around the sun. Pythagoras established a health colony which he called Crotona. There he gathered about him hundreds of disciples to whom he taught the simple rules of life which he himself had followed. These comprised abstinence from all unwholesome foods, especially meats, for Pythagoras considered the slaughter of animals as sacrilege. In Crotona there were no slaughter houses or butcher shops. Temperance in all things, an active out-of-door life, simple dress, purity and uprightness in conduct, were strictly enjoined by this prophet of a then newly-taught truth. The decadence of Greece had already set in, and the doctrines of Pythagoras were little appreciated. The members of his health colony were massacred by their ignorant and degenerate countrymen: yet, his philosophy survived.

The famous biographer, Plutarch; the noble old Roman, Seneca;

the Latin poet, Ovid, and many of the early Christian fathers, followed in after years the teachings of Pythagoras. Byron, during the better part of his career, so also Shelley, Goldsmith, and many other English writers, accepted these teachings. The great Russian writer and reformer, Leo Tolstoi, is also an ardent defender of these doctrines.

A little less than a hundred years ago, a fourteen-years old peasant boy of Germany, who was barely able to read and had not been taught to write, while engaged in cutting wood on a mountain near his home, observed a wounded deer bathing its injured leg in one of the numerous springs which abound in that region. Day after day, the deer came and bathed the damaged parts until entirely healed of its injury. The boy (who was afterward known as the philosopher Preissnitz) soon after suffered a severe accident from which the physicians, who were consulted, declared he could not recover. He tried the deer's remedy, applying water by means of wet cloths placed over the injured parts, and in a few weeks was quite restored to health. He induced others to try his remedy, and invented many different ways of applying water by means of baths, douches, packs, compresses, and various other methods. Before he was twenty, he had become famous. During the first half of the last century, the little village of Graefenburg, where he lived, was thronged with invalids from all over the world, including many physicians and notable people of high station, government officials, princes, lords and barons, who sought relief by the employment of water skillfully applied under the direction of this prophet of a new method of healing.

Institutions known as "water-cures" sprang up in Germany, France, England and America. For many years they flourished, but failed in some cases on account of want of knowledge and reckless experiment.

Half a century ago, there gathered, on a little farm not far from New Haven, Connecticut, the most remarkable collection of men and women who have ever been associated in any community in modern times. George Ripley, the most famous Unitarian minister of New England at that period, was the founder of the community. The practical realization of the Pythagorean philosophy was the central idea of the Brook Farm experiment. Among the

one hundred and forty members, many of whom afterward became eminent, were Emerson, the philosopher; Bronson Abbot, the transcendentalist; Thoreau, the interpreter of nature; Margaret Fuller, the educational reformer; Charles Dana, the founder of the New York *Sun*; and Hawthorne, one of the greatest literary lights of the past century. The Brook Farm experiment failed for lack of financial management, but the ideals survived.

Something over thirty years ago, a small group of men organized in Battle Creek, Michigan, a society which recognized the principles taught by Pythagoras and those who have followed his teachings during the last two thousand years; and, in 1876, it became known as the Battle Creek Sanitarium. In addition to the healing by means of the application of water, there has been introduced many other natural remedies, notably the Swedish movement cure. Gradually, by means of observations and researches, an elaborate and carefully perfected system has been developed, and Battle Creek became a Mecca for health seekers who thronged the place, summer and winter. During several years, the number of visitors exceeded six thousand annually.

Then came the great fire of February 18, 1902, which consumed the two principal buildings of this Sanitarium. This loss seemed to start a wave of sympathy for these health reformers; and, in the short space of fifteen months, another temple of health has been erected. The new building is five hundred and fifty feet in length, and seven stories high, and, as far as possible, fire proof. Seven hundred patients can be comfortably accommodated. The arrangements for baths are very elaborate, as also applications of electricity, light, heat, and all natural methods, in addition to ordinary medical and surgical means. It is strictly unsectarian and undenominational. The doctors, managers, and nurses, seem to be filled with enthusiasm for the doctrine of simple, natural living. Many similar establishments have started in various parts of the United States, notably in Portland, Oregon; Seattle, Washington; Los Angeles, California; Chicago, Illinois; and Boston, Massachusetts. Society is awakening to the benefits of pure air, healthful exercise, pure food, and frequent bathing. The evils of improper clothing now begin to be understood. In spite of the foibles of dame fashion, the evils of tight lacing, long, trailing skirts, and thin shoes, are

begun to be appreciated. Members of the exclusive "four hundred" of New York may ridicule the high-neck dresses, loose waists, short skirts, and solid, warm, shoes of the lady members of these medical reformers, but the latter are perfectly contented to enjoy good health, and let them laugh.

Even the conservative medicos of the older schools of medicine realize that a change is coming, and the rule of the drug store among many sensible people is passing away. The people everywhere may adopt these health ideas in their homes without sanitaria; and the Latter-day Saints, in the Word of Wisdom, have all the knowledge needful to make life a long day of health and happiness.

TIME ENDEARS.

[*For the Improvement Era.*]

We have been friends, and shall we part ?

Nay ! friends forever must be true;
Here on the altar of my heart,
Still burns my love the same for you.

We have been friends—together trod
Fair fancy's realm—the poet's dream;
Our hearts have bowed before our God
When sorrow's vale lay dark between.

We'll e'er be friends ! and cold Distrust,
Change thou O not the love of years;
Love, rise again e'en from the dust,
Discard thy seeming doubts and fears.

The touch of hands and love's caress,
The soft words breathed through falling tears;
The happy smiles, fond kisses' press,
Bind heart to heart; for time endears.

LYDIA D. ALDER.

RELIGION—TRUE AND FALSE.

BY JOSEPH R. TUDDENHAM, TWENTY-FIRST WARD, SALT LAKE CITY.

The gospel of Jesus Christ—true religion—represents all that is righteous, uplifting and ennobling; represents that which brings light out of darkness, truth from error. It is true religion that fills the heart with charity and brotherly love, and draws man near unto his Maker, in whose likeness he is created; teaches him of the being and attributes of God, his laws and purposes in relation to his being, both in the life that was, the life that is, and the life that is to come. The Apostle Paul describes the gospel as the power of God unto salvation to all that believe.

For centuries, the world has drifted away from the laws of God, as laid down by our Savior. The cause of this is false religion; which is the misconceived ideas of men, the inconsistent interpretation placed upon the words of light and life, which leads to narrowness of mind and soul.

The natural instinct of man seems to lead him to extremes. It is hard for him to be a zealous worker without becoming filled with the vanity and conceit of his own importance.

After the death of the Savior, little by little the dark was substituted for the light, until in religion's name, the foulest crimes, the darkest deeds, the most evil designs, were planned and executed, until all Europe reeked in the blood of God's children. Well might Shakespeare say, "What damned error, but what some sober brow will bless it, and approve it with a text; hiding the grossness with fair ornament." Did the truths enunciated by Christ permit of such worship? From whence did the priests of Rome take their example? Where, in the teachings of God, did they

find licence for the horrors of the Inquisition? Surely the love and charity taught by Christ and his apostles was no longer to be found. In true religion, no place is found for persecution.

The horrors of the Inquisition could not long be endured, and by a mighty revolt against Roman priesthood, the reformation was accomplished. Men began thinking for themselves, until, at the beginning of the eighteenth century, the Lord had prepared the way for the coming forth of his precious truths. That the Prophet Joseph Smith did bring forth the fulness of the gospel, and the restored priesthood, is very evident from the opposition it aroused. With the reformation, the terrors of persecution were for the time abolished, but the dogmatic creeds and teachings to a great extent remained; and, when the truth was again restored, and brought in sharp contrast with the errors of the world, persecution, the tool of false religion, broke forth in all its fury and tried to destroy the truth.

It is very apparent that the religious world at large is ashamed of the doctrine it espouses. Attend the meetings of the sectarian people of Christendom, and see how much doctrine is taught in their churches; read the sermons and lectures of the so-called ministers of the gospel, and find how much light they possess. Morality is the sole topic touched upon that will help man to live better. The great plea is, "Follow Christ." How follow him, if you hear not of his laws and commandments? "Be charitable"—how be charitable, if ye be not taught charity? The greater part of false religion is platitude. The whole fabric is of such flimsy character that many thinking minds, disgusted at the insipidness of its doctrine, turn their backs on religion in general, and lend their aid to atheism.

How different the gospel, the truth! By its influence man may learn of the Creator as he is; by faith and good works, he can go on to perfection. There is no limit to the greatness to which he may aspire. By obeying the teachings of the gospel of truth, his heart is filled with charity, he has love for his fellow-man, he loves his neighbors, and his life is one of peace, contentment and blessings. The more good he does, the greater the power that is given him for the accomplishment of good. He knows there is a purpose in life; and what is more, he knows what that purpose is. True, there

is good in all creeds, but the little truth contained in each is so enveloped in a mass of tangled misconceptions and false ideas, that the advocates of these various creeds become like Gratiano, the ancient prosler, who spoke an infinite deal of nothing; and whose reasons were as two grains of wheat hid in two bushels of chaff; "you shall seek all day ere you find them, and when you have them they are not worth the search."

Truth brings unity, and unity strength and power. Let us all work for the advancement of truth, that God's purposes might be fulfilled in the earth, and that the truth may become a greater factor in the world than it is at the present time.

ABOUT FRIENDS.

Those who would make friends must cultivate the qualities which are admired and which attract. If you are mean, stingy, and selfish, nobody will admire you. You must cultivate generosity and large-heartedness; you must be magnanimous and tolerant; you must have positive qualities; for a negative, shrinking, apologizing, roundabout man is despised. You must cultivate courage and boldness; for a coward has few friends. You must believe in yourself; if you do not, others will not believe in you. You must look upward, and be hopeful, cheery, and optimistic. * * *

If you are selfish, and think of nothing but your own advancement; if you are wondering how you can use everybody to help you along; if you look upon every man or woman you are introduced to as so much more possible success capital; if you measure people by the amount of business they can send you, they will look upon you in the same way.

If you have friends, don't be afraid to express your friendship; don't be afraid to tell them that you admire or love them. If you love anybody, why not say so? If you enjoy anyone's company, why not say so? It costs you nothing; it may mean everything to your friend, and to your friendship.—*O. S. Marden.*

TALKS TO YOUNG MEN.

I.—COUNSELS OF SUCCESSFUL MEN.

If a young man is wise, he will not treat lightly counsels by men of experience. If you wish business counsel, business men are most competent to give it; and so in other matters, the men who succeed in any line are not to be disregarded, but rather sought for and listened to by the young man seeking advice. So the writer asked the counsel of a successful, leading Salt Lake business man, on how to win material success—how to make money. He was too busy to write on the subject, but handed me a collect of maxims, which he said he had gathered at odd times, of men of affairs who had made millions. “There are some splendid truths in them,” said he, “and I wish, if you print them, that you would just add that my counsel to our young men is to read them once, and then again and again, until they have learned to practice what they read.” I now hasten to comply, and caution you, dear reader, that mere knowledge is very useless without ability and good common sense to put it into practice in some useful way, for the good of others and yourselves. Some ability and common sense are born with all men, but they may be cultivated or neglected according to the determination of the individual. You determine right, then.

Now as to maxims. I once asked the late Hon. D. H. Peery what was his advice as to investing in a certain enterprize. “Fine; can’t do better, but be sure you get the control. I never invest in any business in which I can’t have a controlling voice.” On second thought, I asked: “But how am I to get a controlling voice in a \$50,000 business with \$200 to invest? He replied in his peculiar

way: "That is another question," and I was left to do the best I could with the problem. Now the young reader should remember that, maxims are good only as your circumstances will permit their practice. But you must also keep in mind that to succeed, circumstances must be overcome. Don't let simple circumstance stand in the way of your succeeding in a just and rightful cause.

Before coming to the maxims, let us consider this quotation from a recent address on success by A. B. Farquhar, a member of the National Manufacturers Association. It contains some interesting reminiscences. He says:

I decided when quite young to enter upon a business career, and recognizing that the battle of life is a hard one, that every step of progress, must be attained by a triumph over difficulties, and that a thorough knowledge of the way was all important, I visited New York, then as now the commercial center, in order to interview the great financiers there, and to learn what I could from them. It did not enter my head that any of them would refuse to see me, and it was probably owing to the sublime assurance of youth and my earnestness (for I was very much in earnest) that I did succeed in seeing all on my list. The wealthy New Yorkers of those days, nearly half a century ago, were W. B. Astor, A. T. Stewart, the great dry-goods merchant; Commodore Vanderbilt, and James Gordon Bennett, founder and editor of the *Herald*. I had also a list of able financiers—John J. Cisco, subtreasurer; Pascault president of the Board of Brokers; Stevens, president of the Bank of Commerce; George S. Coe, president of the American Exchange Bank, and others. I saw them all before returning.

My first call was on Mr. Astor. I found him at 7:30 a. m. hard at work in a shabby uptown office (it would be called far downtown now); succeeded in running the gauntlet of his old clerk, stood by his chair, until, looking up, he snapped out, "Well boy, what do you want?" I answered briefly that I wished to know how to make a million dollars. After staring at me a moment he was apparently satisfied of my sanity, and said: "What do you want a million dollars for? To make yourself a miserable slave as I am, not a moment's peace of mind night or day, always watching to keep someone from stealing what I have, or cheating me out of rent? You could not do a more absurd thing than make a million dollars; but if you are determined on it, my advice would be, work hard and spend nothing, and you will be rich before you know it." This is about all I learned from him, that I remember.

My next call was upon the great merchant, Mr. Stewart. He was

difficult of access, but when I succeeded in attracting his attention, he was very courteous, and gave much useful advice, telling me thoroughly to understand what I was engaged in, keep my whole mind on it, and try to do my work better than anyone else; in business to trust no one until I had investigated his credit; if I found him energetic, persevering, economical and temperate, with reasonable ability, I might pretty safely trust him, and if I cultivated those qualities, I should find that people would trust me. He especially extolled economy as an essential to success, adding that economy did not mean not spending, but spending to the best advantage, and wasting nothing.

My next visit was to Mr. Stevens, of the Bank of Commerce; a lovely old gentleman. He told me he did not know much about making money, only about taking care of it, but he gave me a letter of introduction to Mr. Coe, a rising young financier. This gentleman received me as a brother, inviting me to meet his bank board at the close of its session, when he introduced me to the several members. I met there Mr. Cisco and Mr. Pascault among others, and received many valuable suggestions. One old gentleman—I did not learn his name—placing his hand on my shoulder, said:

“Young man, wealth consists in character. You must necessarily keep your own company as long as you live. That company is in your control. Have it the best, keep it pure; be a gentleman always, honorable, honest, frank, manly; do not waste your time; take your enjoyments intelligently. You say you love books. That is well; never value a dollar above a book. The love of reading is the greatest blessing that can come to a man, especially when he grows old.”

What he said made a lasting impression.

The next morning at about seven, I called at the office of the *Herald*, and saw Mr. Bennett. I shall never forget that interview. Looking at me intently for a moment, he said: “Have you had your breakfast?” My reply was negative. He answered, “I thought as much; no one should go out before breakfast; he can’t do himself justice on an empty stomach. Go across to the Astor House and get yourself a good breakfast, and when you come back I will talk to you.” I wonderingly followed his advice. When I returned, he said: “Now, you look better. I am a very busy man; if you are not, you ought to be, and my advice will be short:

“The most important thing in this world is to take care of your health. You can store up your health as you do a bank account. If you have good health you can do far more work and do it better than your neighbors without it. I owe my success to my good health more than anything else.”

MAXIMS: RUSSELL SAGE.

Russell Sage, the dean of American financiers, set out in pursuit of his present one hundred million dollars as an errand boy in a country grocery store. His maxims are:—1. Be temperate and you will be happy. 2. Plain food, an easy mind, and sound sleep make a man young at eighty-six. 3. Opportunities are disgusted with men who don't recognize them. 4. Despair is the forerunner of failure. Next to a fat purse is a "stiff upper lip." 5. When a man "loses his head" he mustn't complain about the other fellow taking advantage. Keep cool and freeze out the enemy.

CHARLES B. ROUSS.

The late Charles Broadway Rouss, who was worth six million dollars, and who began his career as a clerk in a small store, suggested the following seven maxims as embracing the essentials of a successful business career:—1. The dignity of labor is the greatest of all dignities; the genius of work is the greatest of all geniuses. 2. Industry, integrity, economy, and promptness, are cardinal requisites to certain and honorable success. 3. Merit is the trade-mark of success; quality the true test of value. 4. Success is not in time, place, or circumstances, but in the man. 5. Credit and partnerships are the scourge of commercial history, and the bane of commercial experience. 6. Beware of the gifts of the Greeks; they allure that they may destroy; credit is tempting, but ruin surely follows in its path. 7. Burn the ledger, and learn to say No; this is best for both buyer and seller.

HENRY CLEWS.

Henry Clews began life as a messenger boy in an English woolen factory. He is now worth eight million dollars, and attributes his rise in life to his belief in these simple mottoes:—1. It requires other things than ambition to become a millionaire; making everything count for something is one of the other things. 2. Sobriety, honesty, and industry are the three graces of a successful business career. 3. Save without parsimony; spend without lavishness. 4. Sound health, a clear head, wise economy, and work, work, work will declare big dividends for any one who looks

well after the original investment. 5. Shun wild speculations, and be satisfied with slow but sure returns for money invested.

DARIUS O. MILLS.

Darius O. Mills, financier and philanthropist, started on his road to fortune with nothing but a good physique and a large determination. He is now worth twenty-five million dollars, and he has acquired that amount of money by observing these rules:—1. Work develops all the good there is in a man; idleness all the evil, therefore work if you would be good—and successful. 2. Sleep eight hours, work twelve, and pick your recreations with an eye to their good results. 3. Save one dollar out of every five you earn. It is not alone the mere saving of money that counts; it is the intellectual and moral discipline the saving habit enforces. 4. Be humble, not servile, or undignified, but respectful in the presence of superior knowledge, position or experience. 5. Most business projects fail owing to poor business management and that means a poor man at the helm. 6. *Success is measured by the good one does, not by the number of his millions or by the extent of his power.*

COLLIS P. HUNTINGTON.

Collis P. Huntington laid the foundation of his fortune of fifty million dollars, by peddling hardware in California during the feverish days of 1849. His business maxims were:—1. Don't talk too much during business hours. 2. Listen attentively; answer cautiously; decide quickly. 3. Do what you think is right and stand by your own judgment. 4. Teach others, by your conduct, to trust you implicitly. 5. Never let your competitor know what your next move will be; time enough to talk after you have acted. 6. Have a definite aim and keep your eye on the objective point. 7. Be bold with caution, prudent with boldness.

GEORGE G. WILLIAMS.

George G. Williams, president of the Commercial National Bank, of New York, who is worth five million dollars, has worked his way from a clerkship to the head of one of the soundest financial institutions in the country by conduct founded upon the

principles in his five favorite dictums:—1. There is no royal road to success. Work is the key-note. 2. Learn to do one thing well, and do it thoroughly. 3. Ambition and common sense will win success for any one along legitimate lines. 4. The really successful man is made, not born. 5. Determination is the lever of the great machine of life.

D. K. PEARSONS.

Mr. D. K. Pearson, millionaire, philanthropist, and patron of colleges, says that the rules of life can be summed up as follows:—1. Practice steady economy. Do not spend until you have it to spend. Be strictly honest, and never take advantage of men. Avoid show and extravagance. Use your money to educate the poor. 2. Be your own executive. Trust no man to administer your own estate. You cannot carry out of this world any amount with your dead hands. There is no use for money beyond the grave.

JOHN J. MITCHELL.

President John J. Mitchell, of the Illinois Trust and Savings Bank, and a financier of the first rank, simplifies his code of business ethics as follows:—1. There is no question that the golden rule is the best one to apply to business transactions. 2. I put myself in the place of the man with whom I am dealing and govern my actions accordingly. 3. Success has attended my efforts because of dealing with others as I would be dealt with. 4. My rule in investments has always been: Look to the principal rather than the interest.

C. L. HUTCHINSON.

Says Mr. C. L. Hutchinson, another millionaire:—1. The business man should not forget that there is much in life outside of mere business. It is a mistake for one to devote himself to it so exclusively that in time he loses all power to find enjoyment or interest outside of it. 2. Business is a means to an end, and the best of life is to be found outside its daily routine.

JOHN D. ROCKEFELLER.

John D. Rockefeller, the "Oil King," whose wealth touches the four hundred million dollar mark, and whose income on

oil investments alone is three million dollars per month, at present, won his first start in a business way by working on a New York farm twelve hours out of the twenty-four, for twenty-five cents a day. He has earned his position as a multi-millionaire by adhering to the principles of the following maxims:—1. It should be every man's duty to get all the money he can, keep all he can, and give away all he can. 2. Buy only what can be paid for, and look upon debt as an ogre that first paralyzes and then kills. 3. Live within your means, and don't think too much of your neighbor's good fortune. 4. Keep a record of all expenditures and receipts so that at the end of the year you can tell whether you are saving enough money to provide against the inevitable rainy day. Any one can make money; few can save it. 5. "Live as though every act of yours was under the scrutiny of your bitterest enemy."

MAYER ANSHELM ROTHSCHILD.

Mayer Anshelm Rothschild, founder of the famous banking house, adopted the following maxims which also form a part of his will:—
1. Seriously ponder over and thoroughly examine any project to which you intend to give your attention. 2. Reflect a long time, then decide promptly. 3. Go ahead. 4. Endure annoyances patiently and fight bravely against obstacles. 5. Consider honor as a sacred duty. 6. Never lie about a business affair. 7. Pay your debts promptly. 8. Learn how to sacrifice money when necessary. 9. Do not trust too much to luck. 10. Do not pretend to be more important than you really are. 11. Never become discouraged; work zealously and you will surely succeed.

“BLESSED ARE THE MERCIFUL.”

BY ELDER BEN E. RICH, PRESIDENT OF THE SOUTHERN STATES
MISSION.

“How great, how glorious and complete,
Redemption’s grand design,
Where justice, love and mercy meet
In harmony divine !”

Our religion teaches us that by walking in the footsteps of the great Master, we will gain eternal life. We must, therefore, cultivate his character and attributes, and delight in the principles of virtue, excellence, truth, meekness, long-suffering, charity, self-denial and mercy. God is a God of mercy. He is full of compassion, and many a time he has turned away his anger, forgiven iniquity, and destroyed not the transgressor. Though he cause grief, yet does he have compassion according to the multitude of his mercies. Comprehending how weak we are, how organized, and how the spirit and the flesh are continually at war, he not only reveals himself in the lessons of nature, but takes us by the hand, and with the love of a parent, leads us onward and upward—

“Along the line of limitless desires.”

Nothing can supercede God as the ground and stimulus of the highest devotion. It is our duty to try and become like unto him. Jesus looked in mercy upon his persecutors, while with derision they dressed him in purple, placed upon his head the crown of thorns, and mockingly bowed before him. He was indeed their King, notwithstanding their mockery; and with that spirit belonging to the Gods, which we are considering, this great and mighty

King of kings, while bleeding upon the cross, lifted his eyes heavenward with the mercy of his gospel saying, "Father, forgive them, for they know not what they do." To be clothed with love and mercy is to be God-like. To be a petty tyrant is to make our faith and calling sounding brass and a tinkling cymbal. To hear both sides of a question before passing judgment, and even then, to be willing to go more than half way with out-stretched hands towards a brother; and at all times remembering the words of him who said, "Judge not, lest ye be judged," and "I will forgive whom I will forgive, but unto you it is commanded that you forgive all mankind;" with these thoughts uppermost in one's mind, to say from the heart, when facing a real or imaginary enemy, "The Lord judge between thee and me," is to be like unto the Captain of our salvation, who died upon the cross.

Many professing Christians, and even a few among our own people, as soon as they are endowed with a little brief authority, exercise unjust dominion over their brethren. Where much is given, much will be required. Remember it, oh ! ye Saints, who have been given the light of the gospel; and have had bestowed upon you the Aaronic or the Melchizedek Priesthood; perchance you have been called to preside over a quorum, or as a bishop; you have been called to act as a father over a ward, or a president over a stake. Do you cultivate mercy ? Do you read the words of Paul to the Corinthians, "Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass and a tinkling cymbal."

When we compare Godly acts with some of the petty, tyrannical methods of persons, who, thanks be to God, only occasionally drift into the Church to receive a little "brief authority," then do we realize that the gospel net does indeed gather of all kinds, the choicest among the best, and at times the basest among the worst.

There are two mighty powers at work upon the earth. The power of light and the power of darkness. Christ, the Captain of our salvation, stands as a representative of light, of faith, of hope, of charity, of mercy, of righteousness. Lucifer, the ambitious one, who rebelled in the heavens, stands as the captain of destruction, representing envy, hatred, tyranny, false ambition and malice. The choice should be easily made; but how careful we should be to

keep the windows of heaven open, and the doors of hell closed. Faith, hope, charity, mercy, and forgiveness, are the keys that are continually opening the windows of heaven, and they act as bars and bolts in keeping the doors of hell closed.

Were we looking for acts of mercy, would we go to the life of Cambyses, that great Persian king? He it was who called three brothers to his army. The father of those boys, inasmuch as they were his only support, appealed to the king to leave one of them at home with him to help him get a living. The monarch, though unused to having his decision set aside, granted the aged man's request. He immediately called his servants, and had them put the three brothers to death, and carry them into the presence of the stricken father. Surely that is not the mercy shown by God! Is he not grieved when we adopt harsh measures instead of the more merciful ones? If travelers were to stop in a house, and in the presence of him who built and furnished it, were to destroy the food and injure the furniture he had provided for all, he would be grieved and justly incensed. It would be an ungrateful disregard of his wishes, and an abuse of his goodness. So it is when men pervert the works and ways of God. He has commanded, "Be ye therefore merciful, as your Father also is merciful." "For he shall have judgment without mercy, that hath shown no mercy."

How was it when the Scribes and Pharisees brought unto Jesus a woman who had sinned? After continued asking and tempting him as to what should be done with her, he slowly lifted himself up from the sand and said: "He that is without sin among you, let him cast the first stone." One by one the accusers slipped away, and again, when Jesus lifted his head, he found himself alone with the woman. As no man had condemned her, Jesus said, "Neither do I condemn thee; go and sin no more."

It seems so hard to bring into our everyday life the little things that are approved by our Father. In dealing with our fellow-men, the mercy and justice that characterized his life, is often not shown. Many of our own people demand full payment, even as Shylock with the pound of flesh. As the globe we inhabit is composed of small particles, so also is the walk of man made up of acts performed from day to day; the aggregate of these acts which are performed through life, makes up the conduct that will

be exhibited in the day of judgment; and when the books are opened, there will be an account rendered; those who have exacted the pound of flesh—who have shown no mercy—will have nothing standing to their credit, and “he shall have judgment without mercy.” Those who pleaded to Shylock shall be exalted high above the heavens, for “As the heaven is high above the earth, so great is God’s mercy.”

I bid you remember that as we all pray for mercy, that same prayer shall teach us to show mercy.

Let not mercy and truth forsake thee;
Bind them about thy neck.
Write them upon the tablet of thine heart;
So shalt thou find favor and good understanding
In the sight of God and man.

THE MAN WHO FEELS.

The man who feels is happier far,—
I say it again and again,—
Than ever can be, or ever are,
The pitiless sons of men;
For if he sighs for his own gray woes,
He sighs for another’s too;
If the plant of pain in his bosom grows,
It is covered by sympathy’s dew.
And after it all, when all is said,
Still pity and love forever are wed;
That the heart unfeeling is chill and dead
Is true, and forever is true.—*Success.*

SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR. J. M. TANNER, SUPERINTENDENT OF CHURCH SCHOOLS.

The Open Shop.

Shall the government of the United States keep an open shop? That is the question. Shall it permit men to enter its employment without respect to their membership in the unions? If the unions become sufficiently strong, they may make that question an issue, and keep all men from enjoying the exalted office of President of the United States who will not pledge themselves to shut the door of employment in the face of every man who is not a recognized member of the union.

A Mr. W. A. Miller was a foreman in the printing office of the United States. The union said that the binding of ten volumes a day should be the maximum work required in the government bindery. Mr. Miller thought that twelve or even thirteen volumes would not be an unreasonable requirement, and more in keeping with what men do in private institutions. For this breach of duty to the union, further membership in that body was denied him; and the union succeeded in having him removed from his office. Upon his appeal to the President of the United States, President Roosevelt reinstated Mr. Miller, and declared that a membership in the union could not be made a test by the government of the United States in the choice of its employees.

Unionism is now defining its position, in a circular sent out by the Washington Central Labor Bureau with the endorsement of the American Federation of Labor. The different bodies

constituting the Federation of Labor claim a membership of two and a half million working men. This circular expresses the displeasure of the unions over the President's attitude toward unionism. The gist of the circular is found in the following resolution:

Whereas, the President of the United States has seen fit to reinstate W. A. Miller, who is an expelled member of trades organization, notwithstanding the overwhelming evidence of his moral turpitude, and has also committed himself to the policy of the open shop, as shown by his letters.

"Resolved, That the order of the President cannot be regarded in any but an unfriendly light."

The question of Mr. Miller's morals was apparently an after-thought, or side issue. Miller's reinstatement was strictly on the ground that the government could not discriminate in favor of unionism; and the President has given offense by "committing himself to the policy of the open shop." If the unions make war on the President, they may certainly endanger his prospects for re-election. Two and a half million voters would constitute a formidable electoral army confronting a candidate for presidential honors.

Only a short time ago, President Roosevelt was the hero of unionism when he interceded in the coal strike to bring about a settlement between the operators and the strikers. This rapid shifting on the part of unionism illustrates the fickle conditions of a large part of public sentiment in this country.

It is an age of social and industrial cyclones. No one can tell what the morrow may bring forth. Such great political, social, and industrial uncertainties must, sooner or later, give rise to instability in the institutions of our country, if present untoward conditions in this country move as rapidly in the future as they have moved in the past. The dangers of such instability may have no direful effects in the immediate future, but such conditions illustrate the grave possibilities which may suddenly and at any time be realized in such social, political, and industrial revolutions as the world has never witnessed.

On September 30, the President granted an interview with

the executive council of the Federation of Labor, and, concerning the Miller case, made the following statement, after thanking the committee for their courtesy, and assuring them that he would always be glad to see them or other representatives of labor. But he told them his decision was final, and the government will not discriminate against non-union labor:

As regards the Miller case, I have little to add to what I have already said. In dealing with it I ask you to remember that I am dealing purely with the relation of the Government to its employees. I must govern my action by the laws of the land which I am sworn to administer, and which differentiate any case in which the Government of the United States is a party from all other cases whatsoever. These laws are enacted for the benefit of the whole people, and cannot and must not be construed as permitting discrimination against some of the people.

I am President of all the people of the United States without regard to creed, color, birthplace, occupation or social conditions. My aim is to do equal and exact justice as among them all. In the employment and dismissal of men in the Government service, I can no more recognize the fact that a man does or does not belong to a union, as being for or against him, than I can recognize the fact that he is a Protestant or a Catholic, a Jew or a Gentile, as being for or against him.

It is a remarkable circumstance in the history of the free institutions of America that a committee, representing two and a half millions of working men, should call upon the President and seriously advocate to him the justice of closing the doors of remunerative employment in the faces of all men who are not members of some union. It is doubtful that a single ruler in the world ever urged measures so drastic against human rights. It clearly indicates that there may be gross tyranny in large masses as well as in individual sovereigns. The extreme, yet logical result of such a demand might be the utter starvation of all men who would not yield to the coercion of unionism, and with them the starvation of their wives and children.

Political Affairs in England.

England is now undergoing a political and economical revolution that has not been equaled since the days of her adoption of

free trade. For a long time she has felt herself crowded here and there from the markets of the world. Other countries are showing wonderful increases in their exports while England shows none. To-day, her exports are twenty per cent. less than they were thirty years ago, while the United States has increased more than two hundred per cent. in that time, and Germany more than one hundred per cent. Russia charges an average tariff against Great Britain of one hundred and thirty per cent.; the United States, seventy-two per cent.; Austria, thirty-two per cent.; France, thirty per cent.; Italy, twenty-seven per cent.; Germany, twenty-five per cent.; Canada, ten per cent.; Belgium, thirteen per cent., and Australia, seven per cent.

The most discouraging feature of it all is, to find herself hard pressed in her own colonies, such as Canada and Australia, by such competing nations as the United States and Germany. For years there have been mutterings against the tariff system of Great Britain; but in that empire free trade has been a sort of political idealism, against which no man's voice could be heard. For years England, however, has felt herself loosing ground. Lately, Joseph Chamberlain, one of England's strongest personal factors in political life, announced his conversion to a modified form of tariff. He did not come out and repudiate free trade, but attached a tariff string to it; he would enter into treaty relations with the provinces of Great Britain, whereby absolute free trade could exist between England and such colonies as Canada and Australia; and then he would erect a tariff barrier against other countries. In the first place, this would mean that England would put a tariff on our wheat, and let in Canadian wheat free; but the free traders felt alarmed at such a proposition, for they believed that as Canada could not furnish all the wheat England needed, Canadian wheat would cost as much as our wheat after a tariff had been added to it.

Mr. Balfour, the Prime Minister, became a convert to Mr. Chamberlain's policy of partial protection, though Mr. Balfour was much more conservative than Mr. Chamberlain. It was finally decided that Mr. Chamberlain should resign; but, it appears now, that his decision to resign was accompanied by a plan that kept him in the Balfour cabinet, until those members of the cabinet who were

uncompromisingly free traders, and opposed to Mr. Chamberlain's policy, should first withdraw, as they could not consistently serve in the cabinet along with Mr. Chamberlain.

It now looks as though the voters of England would undergo a re-alignment along political lines. There are undoubtedly many conservatives and many liberals who will go with Mr. Chamberlain. If the number becomes sufficiently powerful to constitute a political party, political divisions in Great Britain will be entirely changed within the next few years. If England becomes a protection country, free trade will have lost its last exponent. Manufacturing committees in the past have said that England's loss in the markets of the world was due to old and relegated methods; that machinery was not up-to-date, and should be thrown into the scrap pile. Committees of scientists have made investigations, and declared that what England needed was better laboratories, schools of technology, and that technical education would solve the problem. Mr. Chamberlain now comes along and says that tariff is the remedy. The present political contest in Great Britain is one of the most interesting and significant that ever came to that country.

Cured in Graves.

Up in the mountainous country of Morris County, New Jersey, there is a sort of sanitarium called Bethesda, where people go during the summer season to be cured by mother earth. This sanitarium is under the charge of a Newark physician named Charles W. Lauterwasser who is an ardent disciple of the German physician, Adolph Just, whose sanitarium, in the Hartz mountains, attracts thousands of people who tell of the wonderful cures effected by his treatment of outdoor life in that region. The New Jersey sanitarium is certainly a novelty, and illustrates the fact that the methods of treating diseases increase with the number and variety of afflictions that come to the human family.

Mr. Lauterwasser receives patients suffering from rheumatism, consumption, kidney trouble, and a great variety of diseases, and subjects them to a drastic treatment of what he calls nature's cure —a cure brought about by a living resembling that of the animal world. As soon as a patient reaches the camp, he is required to

abandon his clothing, live on a simple diet, consisting of uncooked fruits, nuts, graham bread, and sweet butter and milk.

But the strangest feature of the treatment consists of the bed which the patient prepares and sleeps in. He first digs a sort of a grave in the earth, a foot or two deep; the loose virgin soil, at the bottom of the grave, is carefully raked so as to remove twigs, sticks, or rocks that might prove excessively uncomfortable to the body. The ground is so curved as to fit the shape of the body. When evening comes, the patient gets down into his little grave, and is covered with a blanket. At first it is said he is troubled by the crawling, creeping sensation of bugs and worms which he imagines are creeping about his body. This, it is explained, is the electricity of mother earth, the powerful factor in eliminating the disease.

For the first night or two, it is said that the patient is unable to sleep, but he soon overcomes the strange feelings that such a treatment creates; and, though he may not have more than five or six hours sleep after he becomes accustomed to his new bed, he nevertheless arises in the morning thoroughly rested. In a few days, nausea and depressed feelings set in, and the patient becomes ill. This is said to be the crisis and that the body is now purging itself of its weakness. Some persons develop boils, and others, perhaps, are sick at the stomach for days. Soon these trying conditions pass away, and while the patient may feel weak, he is improved in health. After a while, the patient discovers that the sensation of sleeping in mother earth is agreeable, though his sleep is said to resemble that of animals; it is never very sound; he awakens at the slightest rustle of the leaves or other movements about him.

In the morning the patient arises, goes to the river near by, and takes a sitz bath, after which he is rubbed dry by an attendant. During the day the patients are put in mud packs for two or three hours. If they are suffering from consumption, mud is packed over the lungs; if from some nervous disease, it is packed along the spinal column; if he suffers from kidney troubles, the back is encased in clay. After the patient is thus packed, he is put back again into a new grave where he lies for two or three hours. This is substantially the complete treatment.

During the rest of the time, patients roam about the camp or

forest at their pleasure, of course, always without clothes. It is said that sleeping thus in mother earth has become quite pleasant to those who have recovered through this treatment from the diseases that afflicted them, and that they return often during the summer season to spend their vacation in the mountains, where they can sleep so restfully and pleasantly in the soil. During the winter season, the patients return to their homes where, it is claimed, they experience the beneficial effects of their summer's treatment.

The Situation in the Balkan.

It was pointed out by the writer in the October number of the ERA that the solution of the Turkish question was by no means so easy as many people supposed. There can be no question that reforms in the government are sadly needed, and that the Turkish rule is not desirable, and especially where it touches modern civilization. It is ancient, corrupt, and oppressive. But misrepresentation of the Turk in the long run only retards the work of reform. The Great Powers have concluded to delegate to Austria and Russia the right and freedom of reforming Turkish rule in Macedonia. England has been more yielding in the matter than ever before. Russia and Austria have made their demands, and outlined a program by which it was intended to bring about necessary reforms. From the standpoint of democratic institutions, and the highest ideals of human rights, it must be confessed that the selection of these two powers in some respects was most unfortunate. They are both despotic governments, and are both vastly more intolerable than the Turk. The Turk will take bribes, and lay a heavy tax burden on the people, but he is neither so intolerant nor oppressive as the Russians or Austrians. One of the great troubles with the Turk is that he is both poor and weak. There is more religious liberty and toleration in Turkey than in either Austria or Russia.

The work delegated to these two powers was due largely to their close proximity to Turkey. Force might be necessary, and they were in the best position to exercise it. Again, if it became necessary for the Great Powers to set up any claims, in case a partition of the territory of Macedonia became necessary, the rights of Russia and Austria would be, of course, foremost. None of the other Great Powers cares to undertake a controlling influence over

any of the Slavonic peoples in south-eastern Europe, nor would any of the other Powers care to undertake their government. In the case, therefore, of war, it would mean Turkey on one side, with Austria and Russia on the other. These Powers have already informed both Turkey and Bulgaria that in case they went to war neither could hope for any enlargement of its territory. The dual powers called to treat with Turkey have been persistent in their warnings to the Sultan; and it is not impossible that such complications may arise as will lead to war between Turkey on the one side and Russia and Austria on the other.

Bulgaria is sending out delegates to the great nations of the earth begging them to intercede in behalf of Macedonia. The United States has no visible ground for interference, and all the other great nations have fully determined to give Austria and Russia a free hand. Such appeals are, therefore, not likely to be of any avail. Many people wonder why some of the Great Powers do not step in and put a summary end to Turkish misrule. They talk as though it would be an easy matter; that it would mean simply a sending of a small army corps into Macedonia, and the whole thing would end in short order in the expulsion of the Turks from Europe. The world has just had an astounding lesson in the unexpected powers of defense, in a country attacked by a foreign nation, in the case of the Boer war. The Turks are in all probability every whit as good fighters as the Boers, and they would have the same dogged persistency. The work of expelling the Turks from Europe might easily cost half a million lives to the country or countries undertaking it, as well as an enormous treasury.

The world had a lesson of the fighting powers of Turkey in the war between that country and Russia, in 1877. Turkey can put in the field, today, an army probably double the size it was then, and vastly better trained and equipped. The highest military strategists in the world have been training and educating the Turkish army for the past twenty-five years. The great German military officer and author of military works, Von Golz, has been the Turkish adviser for many years; and it may be safely predicted now that if the Turks do go to war they will certainly surprise the world, as the Boers did, although it may be as safely predicted that

in the end they will be defeated. Whoever sticks his hand in the fire is going to be horribly burned, even if the desirable chestnuts be pulled out.

Again, the Great Powers understand perfectly well how exasperating the Bulgarians have been toward the Turks, and that they are blameworthy, and are unnecessarily responsible for the horrors that now characterize the revolution in Macedonia. Recently the church ministers of England appealed to Prime Minister Balfour, expressing the anxiety of church men over the sufferings of the Macedonians. In my last article on the question, in the October ERA, I said that if the Great Powers believed half the stories that were sent out they would certainly have interfered, and that they understood very well that the Bulgarians were very greatly to blame themselves. Mr. Balfour's words to the ministers confirms this view of the case, in the following very truthful reply which he makes, and which shows why no more can be done than is now taking place:

We have to pass judgment on men, not angels, and if outrage is met with outrage, and brutality with brutality, we may regret, but cannot wonder, and hardly blame.

But, as I read the history of the last unhappy year, the revolutionary committees have done more than this, and worse. They have deliberately set themselves to the work of violence, not for the purpose of repelling their opponents, but for the purpose of provoking them.

They thought, and with but too much reason, that if Turkey were compelled in self-defense to send in large bodies of troops, excesses would assuredly be committed which would justly excite general horror. They have not shrunk from crimes against the innocent in order to play upon the sympathies of the world.

I can no more believe that methods like these are morally tolerable than I can speak without indignation of the misgovernment which is quoted as their excuse. Between the two, the very organization of social life is lapsing into dissolution.

Omitting the smaller elements, it may be said that more than a third of the population is Mohammedan, and that of the remainder the two most considerable constituents are Bulgarians, who in religion are Exarchists, constituting, I believe, the largest group of all, and Greeks, who in religion are Patriarchs.

All suffer under Turkish misrule. All would gain immensely by the

reforms, but while the Mohammedans would be terror-stricken at being placed under Christian dominion, the Exarchist Christians would persecute the Patriarchist Christians, often, I fear, with much cruelty, and the Greeks, both in and out of Greece, would rather find protection for their race and religion under the rule of the Sultan than be left to fight the matter out with the Bulgarians under a scheme of unfettered autonomy.

I cannot think that any man of sober judgment will doubt that the best hope of dealing with this unique problem lies in the continued co-operation of Austria and Russia, strengthened by the support and aided by the advice of other signatories of the Treaty of Berlin. They possess, if only in virtue of their geographical position, an incomparable influence over the antagonistic forces by which the Balkan peninsula is rent.

No other nation or group of nations can do the work as well. No other could do it at all if Austria and Russia were supercilious or hostile. It follows that our best hope at present of ameliorating the condition of Macedonia, as well as of avoiding an international complication, is the support of the two Powers.

Another American Peril.

Europe, and especially Germany, has been very much disturbed since the beginning of the present century, by the invasion of American commerce into European markets hitherto undisturbed, by American industry and American enterprise. Germany has been ceaselessly sounding an alarm to the rest of Europe, and demanding a European combination that would defeat the pernicious and aggressive Yankee.

The Americans, it would seem from the statements of the *Staatsburger Zeitung*, are now disturbing the peace of Europe on a question more vital than commerce. This is what our esteemed Berlin contemporary has to say:

The most prominent European statesmen, diplomats and politicians marry American girls, who thereby obtain unbounded influence over their public acts. This tends to democratize Europe and produce other dangerous consequences. This is a serious phase of the American peril. American wives are really political agents of the western republic away from America.

The difficulty in averting such a calamity is found in the natural tendency of man to court dangers. An embargo might be put on American women, and save Europe a world of trouble.

REST AND PROGRESSION.

BY L. L. GREENE RICHARDS.

[*For the Improvement Era*]

The struggle is ended, the labor is done;
The battle is over, the victory won.
As fierce was the conflict, so sweet is the peace
Which comes to the wrestler, as life's troubles cease.

Sleep on—sleep on—take now thy rest,
Well-earned, among the faithful blest.

All this for the mortal, lain quietly down;
The spirit, in heaven, receives a bright crown;
A halo of glory, through righteousness shed
Around the immortal, here mourned for as dead.
Work on—work on—and still progress;
No hindrance now—no weariness.]

What knowledge, what mem'ries, forgotten at birth,
(First union of spirit and body on earth,)
Awake as the spirit to heaven ascends,
Meets father and mother, dear kindred and friends.
Truth, love, all pure intelligence,
The glory of Omnipotence.

In humiliation, the Savior laid by
His judgment;—his mission to suffer and die;
The will of the Father to learn and obey;
And man can but follow as he leads the way
On to perfection—glory rife,
“The Resurrection and the Life.”

Salt Lake City, October, 1903.

EDITOR'S TABLE.

TRUST IN GOD.

The need of one's having a keen knowledge of the truth is paramount. So also is it that every Latter-day Saint should have a deep-rooted conviction of the justice of God, and an implicit confidence and faith in his being and mercy. To rightfully understand the gospel and to be able to keep his commandments such knowledge is absolutely necessary. Let each person ask himself if in his soul there is a sharp and immovable conviction of these facts. Could anything that might occur to you, or that might take place in the Church, or with her officers or authorities, change your faith in the purposes, and in the absolute justice and mercy, of the Lord, or in the saving power of his gospel, the message of his salvation? If so, your faith is not deep-rooted, and there is strong need of your becoming convinced.

The scriptures abound in examples of men who were unflinchingly grounded in an abiding faith in God. There is need of every young man leaning upon such a pillar of strength.

In the loss of all his earthly goods, and even in the severer bereavement which befell him in the loss of his children, Job yet implicitly trusted in the Almighty, and was able in the midst of his sorrows to say: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." When, later, under the most trying personal afflictions, his wife requested him to curse God and die, his reproving answer was: "What? shall we receive good at the hand of God, and shall we not receive evil?" And to his friends who chided him with sin, he exclaimed, with the utmost confidence in the Lord—a confidence that stands apart as a consoling lesson to all the ages:—"Though he slay me, yet will I trust in him."

In Abraham we have another example of devotion to the word

of God, and faith in ultimately sharing his goodness. The gracious promises to him were fulfilled, even as they were in the end to Job, who, notwithstanding his sore afflictions, was finally blessed with great abundance in all things, and came into possession of twice his former blessings in material prosperity; and possessed many sons and daughters. The Lord blest his last days more than his beginning, and he lived to see his fair daughters obtain an inheritance among their brethren, and saw his sons' sons, even four generations. And at length he passed to his rich reward full of days.

And so in Abraham's willingness to trust in God in the greatest trial that could come to a father—the sacrifice of his son—we observe deep-rooted faith and abiding confidence in the Almighty being able and willing to fulfill his promises, no matter how improbable it might appear under the most trying circumstances. Having an assurance that his course, in offering his son Isaac, was agreeable to the will of the Lord, Abraham was enabled, in the face of the improbability of all the promises being fulfilled, that he was to be the father of many nations, and that in Isaac should that covenant be established, to place that son upon the altar of sacrifice, and to stretch forth his hand and knife to slay him. But when the Lord saw that Abraham feared him, he permitted his angel to supply a ram for sacrifice instead, and blessed the Father of nations for his confidence and faith. And so will he do with all who trust him, for the promise is unto all.

Such knowledge, faith, and confidence, supply an important part in revealed religion, enabling him who possesses them to exclaim with Paul: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Abraham learned the great truth, which we also must impress upon our hearts, that God is just, and will fulfill his promises to the uttermost. And so he was blessed, as we shall be also, in trying circumstances, because he trusted the Lord and obeyed his voice. It was further told to him, Thus saith the Lord: "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed."

The situation is the same today: unless the Saints have an actual knowledge that the course which they are pursuing is in harmony with the will of God, they will grow weary in trial, and will faint under persecution and contumely. But, on the contrary, with this trust in God burned into their souls, no matter what comes, they are happy in doing his will, knowing full well that at last the promise shall be theirs. Thus is the world overcome, and the crown of glory obtained which God has laid away for those who love, honor and obey him.

These lessons, or the many others of a similar class that might be quoted, are necessary to be impressed upon the young Latter-day Saints. Every day, there are influences that tend to draw them away from the faith. These being constantly presented before them, it follows as a matter of course that there arises an inclination to deny or become skeptic of the old-fashioned faith of their fathers. But the end of a life that puts no trust in the Lord will be unhappy, while the being who puts his trust and implicit confidence in God, doing his will, shall receive all happiness and glory. Lack of faith gives a little freedom and ease to begin with, but a day soon comes when their is nothing to lean upon in sore affliction, when there is no One to cry to in faith, to comfort and to heal! How then shall they be cast about and cradled in affliction!

No person can realize the fullness of the blessings of God, unless he can approach, in some degree, at least, the standard of faith in God's justice, exemplified in the examples quoted. He must have founded in his own soul belief and confidence in the justice and mercy of God. It must be individual, no man can act for another. Lessons of this class need be taught and held up before the youth of Zion, to bring forcibly to their minds the truth which alone will make them free and able to stand firm in the faith. Let them, as they are called together in their assemblies, present themselves before God, and be reminded of his gracious benefits, in bringing forth the Book of Mormon, in the scenes of Kirtland, in Zion, in Nauvoo, in the trying days of the exodus, and in the wilderness. This that they might count the mercies of God in his promises, and behold how past affliction and sore trial have been turned to the well-being of his people; and so renew their covenants, filled with a deep-rooted, immovable conviction of the good-

ness and mercy of the Lord. Each individual must learn this lesson, it must be impressed upon his soul, so deep, and be so well-founded that nothing can separate him from a knowledge of the love of God, though death and hell stand in the way. It was thus that Joshua impressed ancient gathered Israel, her elders and her officers: "Now therefore fear the Lord, and serve him in sincerity and in truth: * * * and if it seem evil unto you to serve the Lord, choose you this day whom ye will serve, * * * but as for me and my house we will serve the Lord." That was Joshua's declaration. It is that of every true Latter-day Saint who is able with Job to declare: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me."

God is good; his promises never fail; to implicitly trust his goodness and mercy, is a correct principle. Let us, therefore, put our trust in Him.

JOSEPH F. SMITH.

THE OCTOBER CONFERENCE OF THE CHURCH.

The seventy-fourth semi-annual conference of the Church convened on the fourth, fifth, and sixth, and was largely attended. The great Tabernacle was filled on Sunday morning at 10 o'clock, and in the afternoon large meetings were held besides, in the Assembly Hall and upon the Tabernacle grounds. The evening meeting of the Sunday School Union was largely attended and well conducted. The audiences on Monday and Tuesday continued large.

President Smith's opening address reiterated the cautions uttered by him six months ago in regard to debt and the industrial training of the young; "get out of debt and keep out of debt;" "young men, learn to become skillful in the arts, and in mechanics, and in doing something that will be materially useful in building up the commonwealth where we live and where our interests are centered," were his counsels to the people. In a striking synopsis

of the progress of the Church in the past six months, he referred to the building of mission houses in Copenhagen and Christiania, and to the satisfactory growth of the foreign missions, as well as the home colonies. The earnestness and devotion of the people was all that could be expected. He advised against the people leaving their present homes to scatter abroad, except in cases of actual need. When they do go to the new settlements or places, however, it should be done, "under the direction and counsel of those who have these matters in charge, that instead of scattering abroad you may gather abroad, and establish yourselves in communities where you can have the advantages of schools, of meetings, of Mutual Improvement associations, and of all the other auxiliary organizations of the Church, and where you will be able to associate together in a community for self-protection, and for self-culture and advancement, in all that is good." Six elders had lately died in the mission field, and he cautioned the missionaries to take proper care of themselves, and do all in their power to protect and preserve their health. He referred feelingly to the death of President Brigham Young, and welcomed Apostle Heber J. Grant home from his mission to Japan. He counseled the Saints to look after their children, "that they may grow up with proper habits, keeping the Word of Wisdom, keeping themselves morally clean and pure, avoiding the temptations and the allurements that beset them on every hand, that they may grow up to be men and women without spot and without blemish. This is the great desideratum of life, for me at least. For me to see my children following in the ways of sin, departing from the ways of uprightness, would be the most grievous affliction that could befall me. Death itself would be more desirable to me in preference to that."

A very interesting report of the Japan mission was given by Apostle Grant. So far they had succeeded in baptizing only three, and two of these were inclined to be unfaithful. But he had hopes that in the future a great work would be done by the elders, who are now presided over by Elder H. S. Ensign. One lesson he had learned is that we here in Utah and the west are not making the best use of our lands. We have such great opportunities that young men need not look for new countries, but rather learn how best to make use of the advantages around us. Economy is a great

lesson that this people must learn; and with it they must learn how to make the best use of their time and resources.

The sermons, reports, and remarks, which followed at other meetings, were full of wise counsel, spiritual and material, for the people who sustained intense interest in the proceedings from opening to close.

The vacancy in the quorum of Twelve was filled by the calling and ordination of Elder Geo. A. Smith to be an apostle and a member of the quorum. Apostle Francis M. Lyman, who has presided over the European mission since early in 1901, was released to return home, and was also sustained as president of the quorum of Twelve Apostles. Elder Heber J. Grant was called to preside over the European mission. These callings and changes were unanimously approved, and the general authorities sustained. This business was attended to on Tuesday, sixth, with the utmost good feeling and unanimity. Altogether the conference was spirited, and will have the effect of unifying the Saints, strengthening their faith, and of giving an impetus to the work of the Church the world over. A special feature was the large number of reunions of missionaries, associations, and meetings of auxiliary organizations, as well as concerts and other entertainments, in which a spirit of fraternity prevailed.

HON. FRANK FULLER.

In this number, the ERA presents a recent portrait of Hon. Frank Fuller, a prosperous business man of New York, and in the early 60's a prominent citizen and politician of Utah. Mr. Fuller was appointed Secretary of Utah Oct. 3, 1861, by President Arbaham Lincoln, but for several weeks prior had acted, and he continued in the office until June 11, 1863, when Governor Hard-ing was deposed. During his incumbency, he frequently served as acting Governor. In this capacity he saluted President Lincoln on the completion of the Overland Telegraph Line, completed October 17, 1861. He was acting governor during the Morrisite trouble on the Weber in 1862, and ordered the vindication of the law in that outbreak. He signed the legislative memorial to Congress

that year for the admission of Utah, and was elected by the Constitutional convention of 1872, with Hons. Thomas Fitch, and George Q. Cannon, to co-operate with Hon. Wm. H. Hooper in presenting the Constitution to Congress and the President. The election was held March 18, when the people of Utah ratified the Constitution by a vote of twenty-five thousand one hundred and sixty four, and three hundred and sixty-five against, and also chose Frank Fuller their representative to Congress. Later the Legislature, April 6, chose Wm. H. Hooper and Thomas Fitch, senators. Mr. Fuller has done many kind acts for the people of Utah, and remains today their staunch friend. The ERA is enabled to present his portrait by courtesy of Elder Junius F. Wells who obtained it specially from him for publication in this magazine.

NOTES.

A young man who reads the proverbs of Solomon say once every month and makes them a part of his principles, of his very being, has a fund of wisdom, a basis of character that will help him in temptation, and win him the respect of his fellow-men. They should be read and studied, believed and remembered, and their precepts practiced in daily life.

Digging in the soil and chopping wood is hard work, but it requires no special skill, hence the wages paid are the smallest. The pay increases in proportion to the thought and skill required. Learn a good trade and it will be with you when your friends and money are gone. Few boys take to tasks that require thought and persistent effort. Yet skilled work is the only employment in demand. Hod-carriers and common laborers glut the market everywhere. The tradesmen and artisans are the ones that get the easiest jobs and the most money. The others are always hunting work. Should they accidentally stumble upon a job they cannot hold it. A superficial knowledge will not do. It must be thorough. Boys, learn a trade while young. After you are twenty years old few will be found who will take time and trouble to teach you one. When you are that old you will want a man's pay. If you don't know anything you won't get it. Know-nothings work at odd jobs and are paid the lowest scale.—*The Gem.*

In standing beside the open grave of a friend one thought often oc-

curs to men in later years, and that is : What does the world owe this man and how much of the debt has he collected? The world owes to every man a living, providing he has the industry and determination to collect it. The world owes to every man more pleasure than pain; more good than bad; more gain than loss; more happiness than sorrow; more success than failure; more love than hate; more friends than enemies; but it rests with the man himself whether he collects that debt, for the world holds hard fast to the good things which it possesses, and lets free the bad; and it is only by labor and energy, only by determination and character that the debt which the world owes to everyone is collected.—*Depew.*

No man or woman of the humblest sort can really be strong, pure and good without the world being the better for it; without somebody being helped and comforted by the existence of his goodness.—*Phillips Brooks.*

“Give kindness to the living. No wealth of
Funeral pomp, no late, endearing words
Atone for past neglect.”

A man who is guided by a low ambition is cold, unsympathetic, and grasping. One who is led by aspiration is magnanimous, helpful, and sympathetic. Ambition tends to deteriorate health and morals; aspiration, to improve them; for high ideals elevate everything above one. They express themselves in the body as surely as the thought of the artist expresses itself on canvas. Ambition desires to have more; aspiration to be more. Ambition often lures us, even to our own destruction. Aspiration is the ladder by which we climb to true greatness.—*Success.*

No boy can afford to neglect his work; and with a boy work, as a rule, means study. I am no advocate of senseless cramming in studies, but a boy should work, and should work hard at his lessons, in the first place, for the sake of the effect upon his own character of settling to learn it. Shiftlessness, slackness, indifference to studying, are almost certain to mean inability to get on in other walks of life. Of course, as a boy grows older it is a good thing if he can shape his studies in the direction toward which he has a natural bent; but whether he can do this or not, he must put his whole heart into it. I do not believe in mischief-making in school hours, as this is the kind of animal spirits that makes poor scholars; and I believe that those boys who take part in rough, hard play out of school will not find any need of it.—*President Roosevelt.*

IN LIGHTER MOOD.

During the excitement in Congress after the *Maine* was blown up in Havana harbor Representative McCleary, of Minnesota, made an ill-advised speech. He said the sending of the *Maine* to Cuban waters at that time was practically an act of war, and that some such catastrophe might have been expected. The speech was not popular, naturally. McCleary was criticised everywhere. Speaker Reed, who was in the chair at the time the speech was made, spoke to Representative Tawney, also of Minnesota, about it next day.

"Jim," said Reed, "what's the matter with McCleary?" "Nothing that I know of," replied Tawney. "What's he talking this way for?" "I don't know." "Huh!" said Reed, "he reminds me of the Kansas dog that tackled a cyclone. You see, a family from the East moved into Kansas along back a year or two ago, and they didn't know much about cyclones. They had a dog, a fresh, innocent pup, bred in the effete and windless East. One day a cyclone came along. The folks scooted for the cyclone-cellar, but the dog, being an Eastern product, didn't understand. He hailed the advent of the cyclone with joyous barks and started off to tackle it. The result was, Jim, that when that cyclone did business with that dog, which charged down upon it with open jaws, the dog was blown inside out. It was a dickens of a predicament for the dog. After the cyclone passed along and the folks came out of the cellar, they found the dog there, picturesque, but of no further value as a dog. The farmer surveyed the dog ruefully. He was a good dog and he hated to lose him. Then the foolishness of the dog struck him, and he said, wrathfully: 'There, drat ye; that's what comes of keepin' your mouth open in the face of a storm.'—*Saturday Evening Post*.

A cleryman in New Jersey hired a man to act in the capacity of coachman and gardener. One day the cleryman bought a bottle of horse liniment, and told the man to apply it to a lame horse according to the directions on the bottle. About an hour afterward he went to the barn, and found Silas industriously dipping a spike into the liniment and

then rubbing it against the horse's leg. "What are you doing that for?" he asked. The man looked up with a smile of assurance. "Because," said he, "twas what it said in the directions on the bottle; but it's slow work." "You must have made a mistake," said the minister. "I have not," answered the man, in an aggrieved tone. "It says here on the bottle, 'Apply with a large nail- or tooth-brush,' and as I had no tooth-brush, I thought I'd better use this spike."—*Youth's Companion*.

Patsy: "Mom, won't yer gimme me candy, now?" Mrs. Casey: "Didn' oi tell ye oi wouldn' give ye anny at all if ye didn't kape still?" Patsy: "Yes'm, but—" Mrs. Casey: "Well, the longer ye kape still the sooner ye'll get it."—*Philadelphia Press*.

Chauncey M. Depew and Mark Twain went abroad once on the same ship. When they were four days out somebody gave a dinner and invited both.

Speechmaking time came. Mark Twain had the first chance. He spoke twenty minutes, and made a great hit. Then it was Mr. Depew's turn.

The canny New Yorker arose and said: "Mr. Toastmaster, ladies and gentlemen: I have a confession to make. Before this dinner, Mark Twain and myself made an agreement to trade speeches. He has just delivered my speech, and I thank you for the pleasant manner in which you have received it. I regret to say that I lost the manuscript of his speech, and cannot remember anything he was to say."

Depew sat down. There was much laughter. Next day an Englishman who was in the party came across Mark Twain in the smoking room. "Mr. Clemens," he said, "I consider you were much imposed upon last night. I have always heard that Mr. Depew is a clever man, but really the speech of his you made last night struck me as being the most infernal rot."

Our English cousins use "left off" for our "cast off" as applied to second-hand garments. The following advertisement recently appeared in a London paper: "Mr. and Mrs. Hardy have left off clothing of all kinds. They can be seen any day from 3 to 6 p. m.—*Lippincott's Magazine*.

OUR WORK.

FAILURE OF THE ERA TO REACH SUBSCRIBERS.

In a few instances, for Volume VI, we have met with the complaint that only two or three numbers of the volume reached certain subscribers, and that they failed to get the remaining numbers. In other cases certain people subscribed for the magazine, and, through some error, failed to receive their numbers. Their names were not placed upon the subscription list. We desire to state to such subscribers, and to all our subscribers, that immediately upon your failure to receive any number of the magazine, you should drop the office a postal card or other notice, informing us of such failure, and the matter will be immediately looked up and the error corrected. We aim, and are proud of the record the ERA has made in this matter, to have the magazine promptly in the hands of our subscribers on the first of every month, and as promptly to mail it to every person on the list, whether the names are sent by the individuals themselves or by our agents, the presidents of the associations. If the office is immediately notified of any failure to receive the magazine, the error can be checked up without delay, and whether it be in the office, in the mails, or with the agent to whom the money has been given, it can be learned in a very short time; whereas, if the error is permitted to continue until the end of the year, it is impossible to unravel the complications and learn where the fault lies. Please, therefore, notify us immediately upon any failure to receive your magazine, or of any errors that may have been committed in our business relations with you.

A LESSON IN BUSINESS.

In attending the annual conventions of the M. I. A. this fall, some of the members of the General Board have learned and later reported

that quite a number of the subscribers who were upon the delinquent list for the IMPROVEMENT ERA had already paid; some, weeks before, and others, months before their visit to the convention. They had paid to the local officers of their ward, in some instances, and in others, to the stake superintendent, but the money had not been forwarded to the office, and through neglect had been held sometimes for months by the local officers. This condition of affairs is very regrettable, not only to the IMPROVEMENT ERA and to the General Board, but also to such subscribers as have been erroneously placed upon the delinquent lists. It should also be very humiliating for officers who have thus neglected to forward the money to its proper destination. We appreciate very highly the labors of our brethren in acting as agents for the ERA, at the same time, we desire that they should act as they would in private affairs, and let good business rules regulate their actions.

Using money in trust is a very dangerous practice for young men to engage in, and while we have not the least doubt there has been no thought of fraud in any way, it is a matter of history that the retention beyond the allotted time of money in trust, innocently may be, has often led to very serious financial complications, and in many instances to defalcation. Many bank cashiers have innocently taken the bank's money and used it for a day, with the intention of replacing it at night, but something occurred by which they were unable to pay, and so the result was disastrous. Young men especially should be very careful in the handling of money, that they do it in a business way, and when they handle other people's finances that they carefully avoid using the means personally, even for the shortest time. It is the safest plan, it is the only business way, and it is a training that every young man should subject himself to, for his own good and for his own moral and business welfare.

Let us hope that it will not be necessary to call attention to this matter again, but that all the officers who hold money, either for the IMPROVEMENT ERA or for the Manuals, will promptly forward the same to the office, so that the individuals and associations may receive proper credit, and they themselves thereby learn a good lesson in business.

FOR CLASS TEACHERS AND PRESIDENTS.

In the preparation of our class work, the first essential is the selection of competent class teachers. Those most competent should be

chosen for the Junior class. If it is possible, have at least two teachers for every class.

The vital part of *our* work is to teach the truth, and make our students Latter-day Saints. The teacher's familiarity with the lesson is absolutely necessary. Home preparation is of the most vital importance, and special attention should be given to securing it. It is the most potent means for creating interest and enthusiastic study. Various methods have been suggested for ensuring this home study. One is to hold preliminary or preparation meetings; another is to visit backward members in their homes and go over the lessons with them; a third most excellent suggestion is to select quite a number of bright members as extra teachers, whose whole duty it is to coach the delinquents—those who do not prepare the lessons nor take part in the work in the meetings of the association—and get them ready for the meeting each week by assisting them to prepare the lessons. This method has the advantage of not only making active members of the delinquents, but it brings into prominence and encourages a number of leading members, and builds them up by giving them work to do.

There are three essentials in teaching: order, interest, instruction. Instruction should have an aim, which should be developed or illustrated by the lesson, and then the aim or truth of the lesson should be applied to the student, so that it may become practical to him and be made a part of his life and being.

Seek diligently to secure regular attendance. Irregular attendance destroys the interest of the student, and he is liable to discontinue attendance altogether.

In assigning the lesson, one or more topics may be given to a member, or there may be a general assignment of topics to various members, but the entire class should be urged to prepare on the lesson.

One speaker should not be allowed to encroach upon either the time or the subject of another. Strictly prohibit Manual-reading in the class.

A mistake made by teachers frequently is their failure to take a general view of the subject, that is, to get a general understanding of the Manual from first to last, so that they will know at what the lessons are aiming, and will understand the connection between one lesson and another, and between one lesson and all those which precede and succeed it.

The one great, grand idea for this year's senior work is the gaining of a knowledge of the truth of the Book of Mormon. This can only be obtained through the influence of the Spirit of God and by fasting

and prayer. Our work, therefore, is to encourage the young men to study carefully this subject, and to diligently seek by these means to obtain a knowledge of the truth of this great work. In using the review questions, a general question is recommended as preferable to a direct one.

The Book of Mormon being of such general interest, and this being the first time that an analytical course of study has been prepared upon it, the officers are urged to invite the older brethren to attend the meetings of the associations and take part in the study, and it is believed they will receive much profit therefrom.

HOW ABOUT MISSIONARY WORK?

The following resolution was adopted at the general conference of Y. M. M. I. A., on Monday afternoon, June 1, 1903:

Resolved, That the general missionary work be suspended and we bend our efforts and energies to the local missionary work; and that the local missionaries be called sufficiently early to be present at the fall convention and there receive their instructions. And further, that a committee from the General Board be appointed to look after this work.

The missionary work for the coming season, therefore, is confined to the local missionaries. In addition to the local officers of each association, two or four competent young men are selected by the presidency of the association, with the approval of the Bishop of the ward, and set apart by the Bishop as local ward missionaries. The missionaries called last season are not released, but are to continue their labors. Where, for any reason, brethren are released from this mission, the vacancies should be filled at once.

These should be released from all other duties in the ward, and should devote the entire time which they have for Church labors to this missionary work. That is, no other duty should interfere with it. The stake organization of the Y. M. M. I. A. should take charge of all the ward missionaries, calling a meeting weekly or monthly to receive reports and give instructions concerning the work of the missionaries. These brethren will labor in the ward under the direction of the ward presidency. The stake superintendency will report monthly on the missionary work to the missionary committee of the General Board. The following brethren have been appointed the missionary committee: J. Golden Kimball, Jos. W. McMurrin, B. F. Grant and Thos. Hull. It is distinctly understood that the officers of the associations are and shall also act as

local missionaries. The local missionary work must not be discontinued, but it must be made more effective. This local missionary work is the most important that the officers have to do. Upon it depends greatly the success of our organization and its power to do good. It should be the spiritual labor of the season.

Remember, the first step to take in the conduct of the missionary work is to have two or four, as may be deemed necessary, competent brethren called and set apart. Those already called, and who have been faithful in the discharge of their duty, should continue their labors; but where any have been neglectful and cannot be converted to a faithful performance of these duties, they should be released, and others selected in their places. In all of this missionary work, it must be understood that you will be in perfect harmony with the stake presidency and the bishops, and all must be done under their sanction and approval.

In making the selection, first let the superintendency of the stake go to the stake president and obtain his sympathy and assistance, and his authority to select the necessary missionaries in each ward, and when his support is secured, ask him to kindly instruct the bishops to earnestly co-operate with you in this work. When this is accomplished proceed as follows: The ward president will meet with the bishopric of the ward and select not less than two nor more than four, as may be deemed necessary, of the most competent men in the ward. The bishopric will set these brethren apart, and release them from all duties which will in any way interfere with the work.

In selecting these missionaries care should be exercised to obtain men of experience and intelligence; men who can secure the confidence of the boys; who have the spirit of missionary work, and who are exemplary in their lives. We have in the past requested stake superintendents to select this class of men for our general missionaries, and we quote from the letter sent to them as to the qualifications of these brethren. In each of those letters it is said:

We want men of intelligence and experience in the Gospel, zealous in the work of the Lord, but wise and prudent; congenial and capable of making friends; able to express their ideas with a reasonable degree of clearness. Of course they must be men of good standing, upright, moral and exemplary in their lives; but it is not sufficient that a man possess these qualifications alone; he must have in addition the ability to perform this special missionary work.

It may be said that this calls for a perfect man, but we are holding up in this the ideal missionary, and we ask that you select those in your ward who come the nearest to this ideal. At one of our Board conven-

tions, President Smith, in speaking upon the qualifications of missionaries, said:

"There are many excellent men, but very few really good missionaries.

"The characteristics of a good missionary are:

"A man who has sociability—whose friendship is permanent and sparkling—who can ingratiate himself into the confidence and favor of men who are in darkness. This cannot be done off-hand. You must get acquainted with a man, learn him and gain his confidence and make him feel and know that your only desire is to do him good and bless him; then you can tell him your message and give him the good things you have for him kindly and lovingly. Therefore, in selecting missionaries, choose such as have sociability, who have friendship and not enmity towards men; and if you have not any such in your ward, train and qualify some young men for this work. Some men can never make good missionaries and you should not select such. In the very first place, a missionary should have in himself the testimony of the Spirit of God—the witness of the Holy Ghost. If he has not this he has nothing to give. Men are not converted by eloquence or oratory; they are convinced when they are satisfied that you have the truth and the Spirit of God."

The work of the missionaries is to convert *all* those who are careless and neglectful of their duties, whether they be young or old, as well as all persons who are not of our faith who will receive them. We want it understood that we are not working alone for Mutual Improvement and the increase of its membership, but for the salvation of souls and the glory of the Master. We have reports from Salt Lake Stake which show that the work of the local Mutual Improvement missionaries increased the attendance of the Sunday School in one instance twenty-five per cent.

While we expect the missionaries to be specially interested in Mutual Improvement work, such as the ERA, the General Fund, class work, membership, etc., our work is not only to get the young men to join the associations, but if we can get a boy who is unkind to his parents to be kind and gentle and obedient to them; one who smokes or drinks to abandon the evil practices; one who is profane, converted to reverence for the Deity and purity of language; or, if we can get those who are careless to attend the sacrament and other ward meetings and Sunday Schools, all this is Mutual Improvement work; and, in fact, anything that will make men better is part of our work.

The missionaries should watch the amusements of the young people and set an example of moderation and modesty in these matters. Use an influence to improve the manners of the young people in their social gatherings. Advocate and inaugurate social gatherings in the homes of

the people, where the young people may meet with the parents. Introduce at them any good plan which will attract those who do not attend meetings. Urge the parents to take part with the young people in all their amusements. It would be well to hold cottage meetings occasionally, and at these meetings introduce some social entertaining features so that they may be made attractive. In all your work, and in every plan adopted, remember that you are seeking to attract those who are indifferent to religious meetings, and you must therefore throw out inducements to get them under Gospel influences.

The presidents of associations and ward missionaries should meet with the bishopric of the ward once each week, and make verbal reports, and fill out the weekly report blank, sending same promptly to the stake superintendent. The stake superintendents should then summarize the weekly reports, and forward the summary, on the first of each month, to the missionary committee of the General Board, addressed to Elder J. Golden Kimball, Templeton Building, Salt Lake City. These reports and summaries will be made on blanks furnished for the purpose by the General Board.

The stake superintendency and aids are to meet with all the ward missionaries once each month at some convenient place, and if the stake is so scattered that all cannot come each month to one place, they should hold district missionary meetings, so as to fully instruct the missionaries from time to time, and ascertain positively whether they are working faithfully and carrying out the instructions.

In conclusion, it is the instruction of the General Board of the Young Men's Mutual Improvement Associations that a mighty effort be made to make this local missionary work a perfect success. Therefore, let us one and all take up this work with interest and devotion, determined that our great organization, approved as it is in all its lines by the authorities of the Church, shall, more than ever, be felt as a mighty power for good in the midst of Israel.

THE LATE M. I. A. CONVENTIONS.

Without exaggeration, the conventions of the Mutual Improvement Associations, which were held this fall, were the most successful that have ever been convened. The brethren who visited the various stakes of Zion give good reports of the condition of the associations, and the work generally in those stakes. For the first time since the inauguration of the M. I. A. Conventions, every stake in Zion, including those in

Mexico, Arizona and Canada, has been visited by a member of the General Board. The spirit of the meetings in every case has been uplifting, and will tend greatly to accelerate the work during the present season. A pleasing feature of every convention was the presence of the Presidents of stakes and their counselors, and the Bishops and High Councilors, and other authorities of the Church, who took a living interest in the labors of the young people, and whose presence gave prestige and encouragement to the leaders in the work. The representation at all the conventions was the largest ever witnessed, and was all that could be expected in zeal and intelligence. Frequently officers came for a hundred miles or more to attend the conventions, and the instructions and exercises were all given with spirit and vim. The holding of the Young Ladies' conventions at the same time and in the same settlement was a new feature this year, which added to the interest of the gatherings. It is safe to predict that much good will result, if the spirit which was made manifest in these conventions is carried to the various associations; and the year 1903-4 will outdo all previous years in the progress and usefulness of Mutual Improvement work. The Board can only urge the officers to continue the labors so well begun, and are united in asking the Lord that the zeal and energy and interest displayed in the conventions may continue through the season in every association throughout the Church.

SEND ORDERS TO THIS OFFICE.

The attention of Mutual Improvement officers and others is called to the fact that the General Board of Y. M. M. I. A. is publishing the ERA, Manual, and Roll Books, and all orders for these should be sent directly to the general office of Y. M. M. I. A., 214 Templeton Building, Salt Lake City. Orders are sometimes sent to other offices, and delay is thereby caused, which may be avoided by ordering directly from the general office.

OUR STUDY AIM FOR TWO SEASONS:

To prove the origin of the Book of Mormon to be what the Latter-day Saints say it is; and the book itself to be what we proclaim it to be—a revelation from God.

EVENTS OF THE MONTH.

Local.—September, 1903.

NEW LIGHT IN UTAH.—About two years ago while Stephen T. Lockwood, of Buffalo, was in the West, he met two miners of Utah, who had found peculiar ore deposits in the La Sal district, in Grand County. An assayer reported not a trace of precious metals in the ore, but much uranium, and Mr. Lockwood knowing the commercial value of this ore urged the importance of the discovery. The result was that claims were staked upon the whole deposit. It was afterwards learned that the Utah uranium would yield the rare metal radium, about which so much is now said. A company has been formed in Buffalo to extract radium from this new Utah mineral, and Mr. Lockwood thinks that in the not distant future radium will be made as a commercial article for light-producing purposes. When properly concentrated and tubed, radium is converted into a perpetual light, requiring no cost for operation, maintenance, renewal or repair. The Utah product is said to be much easier to work than the flinty pitchblende from which Professor and Madame Curie made their remarkable discovery of radium.

CALLED HENCE.—Josiah Philips died in Springville, Sep. 3, 1903. He crossed the plains with the hand-cart company of 1856.—John Crawford, pioneer, born in Scotland, Sep. 23, 1829, died in Manti, Sep. 5. He made the adobes for the old Salt Lake Tabernacle.—Mrs. Annie Hanson, age seventy-eight, a resident of West Jordan, who crossed the plains by ox-team in 1866, from her native country, Norway, died on the 5th.—Peter Thygersen, born in Denmark, and who took part in the Danish-German war of 1849, died in Levan, on the 6th, age seventy-five years.—Dr. Wm. T. Dalby, born Virginia, April 18, 1859, a distinguished citizen and physician of Salt Lake, died on the 7th.—Thomas F. Rouche, born in North Carolina, February 9, 1833, baptized Sep. 22, 1854, came to Utah in 1855, and a legislator, selectman and leading business man, died at his home in Kaysville, Davis Co., Sep. 12.—C. Sum Nichols, a well-known newspaper

man and veteran of the Civil war, born Quincy, Ill., March 11, 1843, died in Salt Lake on the 15th.—On the 16th Louisa Newell, born in Illinois, seventy-four years age, and a pioneer of 1852 died in Provo.—Ann Howarth Mayho, age eighty-eight, who received the gospel in Lancashire, England, and crossed the plains with the last hand-cart company, died in Heber, Wasatch Co., on the 22nd.—Malisa Coray Kimball, born Canada, 1828, joined the Church in 1838, and reached Utah in 1848 by way of California with the "Mormon" Battalion, died in Salt Lake Sep. 21.—Elizabeth Venion died in Rockport, Summit Co., on the 24th, age seventy-seven years. She was an early settler on the upper Weber.—James Johnston, for nineteen years first counselor to former Bishop Griggs of Sugar Ward, died Sep. 25. He was born in Orkney Islands, 1836, and came to Utah in 1853.—Christopher Ingebretsen, president of the Scandinavian meetings in Ogden, born in Norway fifty-nine years ago, died on the 27th.—On October 5, in Richfield, the remains of Andrew Johnston Moore, born Iowa, March 16, 1849, a prominent citizen and once a deputy sheriff, were consigned to the grave.—Elijah E. Ellison, age forty-six, a leading business man and second counselor to Bishop Layton, of West Layton, Davis Co., died on the 8th.—Bishop Lars P. Madsen of North Ephraim, born Ephraim, Utah, Dec. 14, 1858, a prominent citizen and Church worker, was killed by accident in Cottonwood canyon, Oct. 10. On the same day, in Ephraim, Bendicta C. Hanson, a pioneer of 1857, died. She was born in Sweden, March 8, 1839, and was for eight years president of the Relief Society.—In Salt Lake City, on Oct. 14, Ann Thomas, mother of Coalmine Inspector Gomer Thomas, died. She was born in Wales, July 3, 1824.—Joseph E. Beck, formerly in charge of the Indian farm, and for over fifty years a tiller of the soil near Spanish Fork, died on the 13th, aged ninety-three years, four months and fifteen days.

NEW RAILWAY DEPOTS FOR SALT LAKE.—The Oregon Short Line began a definite move on the 8th for a new depot by asking the City Council for a franchise which was later granted by the council (28th). Work will be begun soon. The buildings and grounds will cost about a million dollars. The company has acquired considerable land, and condemnation proceedings will be entered to acquire more, making a total cost for land about a half million dollars. The petition for a franchise asks that certain streets be closed, and that the right for laying tracks and grading be granted. A few blocks south of the new proposed Short Line depot, the Rio Grande Railway company contemplate erecting an improvement of a similar magnitude and to that end have asked for a franchise and certain privileges from the city, which were granted by

the council, Oct. 5. Both improvements will be some years ahead of the city's needs, but business has doubled on the railroads since 1897, and there is no reason why it should not so largely increase in the next decade as to meet any advancement which the new buildings might indicate in the growth of the city. In connection with the Rio Grande building, there will be a fifty thousand dollar railroad Y. M. C. A. house erected for the benefit of employees.

SCHOOLS AND TEXT BOOKS.—The public schools generally opened with very large enrollments on the 14th. In Salt Lake the enrollment was eleven thousand, five hundred and thirty-four, an increase over last year's opening day of two hundred and thirty-four children, the proportion in other places being similar. One of the features of the opening this year was the introduction of the free text book system provided for by the last Legislative assembly. The innovation was generally met with favorable comments, though some districts were unprepared. The books were distributed by the thousands under the regulations; in the Ogden schools alone, eight thousand text books were delivered the first day.

TYPHOID FEVER.—This disease is prevalent about the state, many deaths and cases having been reported. During September there were one hundred and twenty-eight cases in Salt Lake City alone. From the September report it appears that the death rate in Salt Lake was 10.40 per 1000 of the population, or 65; while the birth rate was 145 or 23.20 per 1000.

GATHERINGS GALORE.—During the month, Utah has had its quota of national gatherings, and visits from associations and individuals from the various states of the Union. Besides the stream of visitors to the Bureau of Information, where frequently each day records visits from nearly all the states and many foreign nations, twenty-five leading Washington newspaper correspondents visited Salt Lake, Provo and other points and attended the Irrigation Congress at Ogden. Then there was an important gathering, commencing on the 11th, of the International Association of Ticket Agents; and on the 14th, the biennial convention of the International Brotherhood of Electrical Workers opened in Salt Lake. There were two hundred and thirty-five electricians present, representing every branch of the profession, and every city of any considerable size. But the greatest was, of course, the Irrigation Congress (born in Salt Lake City in 1891), held in Ogden (15-18)—at which practically all the states west of the Mississippi were represented by nearly four hundred delegates. The sessions were held in the Ogden Tabernacle, Senator W.

A. Clark, president. The guest of honor was Secretary of Agriculture James Wilson. The local arrangements, and program was all that could be asked in comfort, practicability and usefulness, and the irrigation cause in the arid region never appeared before the national public to greater advantage.

PRIZES AT IRRIGATION CONGRESS.—Four cups were offered as prizes at the Irrigation Congress: The Havemeyer cup for the best sugar beet exhibit; the Pabst Brewing Co. cup for the best exhibit brewing barley; Senator Clark cup for the best general collection of fresh fruits; and the Anheuser Busch Brewing Association cup, for the best exhibit of hops. Without doubt the fruit exhibit at Ogden was the grandest ever seen in the State. Utah and Idaho were the only two competitors for the fruit cup, Montana, Colorado and Oregon not having entered for the grand prize. Idaho was awarded the trophy for the most perfect fruit. The Utah fruit was all that could be asked, except that it fell short on one point—the codling moth had marred it, there were unmistakable signs of worm depredations. The points considered were completeness of collection as to classes and varieties, perfection of specimens, correct nomenclature, and freedom from the evidence of the codling moth worm. The decision should teach Utah fruitgrowers to use the spray more. But Utah won the five hundred dollar loving cup offered by Havemeyer for sugar beets, over Idaho, Colorado, California and Kansas. It went to A. Rhodes, of Garland, Utah, who got ninety-three points; Utah Sugar Co., of the same place, ninety-two points; and Austin Bros., Rexburg, Idaho, eighty-eight points. The size, shape, percentage of purity and saccharine matter, were points considered. The Anheuser-Busch cup for hops was awarded to McNeff Bros., North Yakima, Washington; the Pabst cup for barley, to the Manhattan Malting Co., Manhattan, Montana. By a vote of two hundred and five out of three hundred and sixty, it was decided on the 18th that the next meeting will be held in El Paso, Texas. To the Executive Committee, led by Hon. F. J. Kiesel and ably assisted by Assistant Secretary W. T. Beardsley, must be credited much of the grand success of the Congress in Ogden.

AN OPINION OF THE MINISTERS.—Not long ago the Ministerial Association in Salt Lake, which it was not before known was in politics, introduced a resolution announcing that its members would not support any but non-“Mormons” for public office. This is what the *Inter-Mountain and Colorado Catholic* (26th) says of their movement. It is enough. If the “Mormons,” however, should declare against other sects it would be considered even more unpardonable:

The ministerial Association of Salt Lake—an organization of puritanical spellbinders, who feed on sensation and provoke all the trouble they can in our municipal affairs, announce their intention to support a movement which aims at the selection of Gentiles alone for public office. What a hubbub these evangelists would raise should Catholic priests come out with a declaration against Protestants for public office. How quickly they would discover an alliance of church and state for the exaltation of Rome and the destruction of civil and religious liberty. The political party that gathers this brood of pulpit bangers into its councils deserves defeat through the votes of enlightened and tolerant citizens.

RETURN OF APOSTLE HEBER J. GRANT.—On the 27th, Apostle Heber J. Grant returned from his mission to Japan, having been honorably released. Elder Horace S. Ensign has been appointed to preside over that mission in his place. There are now six missionaries in the field, and while the prospects for genuine converts are not promising, much good is being done in presenting the gospel to the natives, and many friends are made. So far only three baptisms have been made. There is a tendency among the natives to become converts for a consideration; he had noticed that some were willing to be baptized in exchange for a knowledge of the English language. The elders are doing and feeling well, and making good progress with the language.

A NEW STAKE OF ZION.—On the recent trip north of President Joseph F. Smith and his company, the Alberta stake of Zion, Canada, was divided, and a new one, the Taylor stake, organized. The step was necessary because of the growth of the people in those parts, the settlements being now a hundred miles or more apart. It had thus become a burden upon the officers of the undivided stake to attend to their duties and to visit all the people. Appeals have come from other stakes for divisions, and these will doubtless be made in the near future. The officers of the new stake, which was organized August 30, 1903, are: Heber S. Allen, president, Theodore Brandley, and J. William Knight, counselors. The new stake was named in honor of Apostle John W. Taylor, is the fifty-first stake of Zion, and comprises the eastern part of the old Alberta stake. In the latter, former first counselor E. J. Wood was set apart as president. With President Smith were President Anthon H. Lund, and Apostles John W. Taylor, Matthias F. Cowley, and Reed Smoot.

October, 1903.

THE NEW APOSTLE.—George A. Smith who was chosen an apostle on the 6th, is the oldest son of Elder John Henry Smith and Sarah Farr, and

was born in Salt Lake City, April 4, 1870. He is the stake superintendent of the Y. M. M. I. A. in which position he has made a great success. His education was obtained in the public schools, the Brigham Young Academy, and the State University. He has been engaged as clerk in Z. C. M. I. and the Co-op. W. & M. Co., and is at present Receiver of the U. S. Land office, to which position he was appointed January 31, 1898, and which he has filled to the entire satisfaction of the public. He filled a mission to the Southern States in 1892-4, where he manifested strict devotion to duty, and was an earnest worker in the cause of truth. Politically he is a staunch Republican, one of the best campaign speakers in the state, and a man who has canvassed every county in Utah. In his new position, he will be as earnest, devoted and zealous as man can be. His life is an open book, and in the responsible position of Apostle, he will serve the people with diligence and integrity.

THE STATE FAIR.—At one o'clock on the first, the Utah State Fair, under the Deseret Agricultural and Manufacturing Society, opened informally to the public for the twenty-sixth time. It closed on the evening of the 8th. Notwithstanding the storms which prevailed from the 3rd to the 6th, the attendance was good, and the directors came out two thousand five hundred dollars ahead of last year's receipts, and will have about two thousand dollars above the expenses which amounted to fifteen thousand dollars. Many thousands of people attended each day, but children's day, Tuesday, 6th, exceeded all expectations. The fair was pronounced the best ever held. The display of manufactures of all kinds excelled any previous attempt, while never before has there been such a splendid exhibition of first class blooded horses, and cattle. The mineral and fruit display was not as good as could be obtained in the state. Amusements were more numerous than heretofore; in fact they were made a special feature, and attracted many people who would not likely have appeared without them. A midway of amusements, balloon ascensions, and horse racing; were the main attractions in this line. A commendable feature was the manual training exhibits of the Agricultural College and public schools. What was seen in these, had a cheering effect upon the more thoughtful visitors.

PLEADS FOR NEW TRIAL.—On the 3rd, Peter Mortensen, the convicted murderer of James R. Hay, was permitted to plead his own case in a motion by his attorney for a new trial. In a long speech, he declared his innocence, and that he was not given a fair and impartial trial, and that public sentiment is responsible for his conviction. Judge Morse of the district court denied his motion for a new trial, and sentenced him to

be shot within the exterior walls of the State prison on Friday, November 20, 1903.

MUNICIPAL NOMINATIONS.—The nominations for municipal officers throughout the State were made about the middle of October, leaving little time for orators before the November elections. In Salt Lake the primaries were held on the 12th and 15th and the conventions on the 15th and 16th. The Republicans nominated Frank Knox, and the Democrats, Richard P. Morris, for Mayor. The newspapers, and much street talk, charged great corruption in the primaries and the convention of the Republicans, but notwithstanding the heinousness of bribery, no man bribed or who knew of bribery, if such there were, has made formal charges, and there are no arrests. The public are left to wonder whether the talk is political or true. In Ogden the old Republican officers were renominated, and there is perhaps more satisfaction in political matters there than in any other place. One feature of municipal nominations this year is the placing of full Socialist tickets in the field in nearly every large Utah city. A new city, Huntsville, in Weber county, population twelve hundred, made its appearance on the 16th, when Mayor L. M. Nelson, and his Republican corps of city officers were inaugurated.

BIG MINE FIRE.—On the 7th, a fire broke out in the underground workings of four of the leading mines of Eureka, Utah. Work was impossible. On the 12th, the smoke was so bad in the Bullion-Beck that it, too, suspended operations. Every known method for smothering the fire is considered, and several tried, with little or no success. Over four hundred men are out of employment. The Centennial Eureka, Gemini and Eureka Hill are affected. On the 19th, the fire is still burning.

PRESIDENT SMITH A DIRECTOR IN THE UNION PACIFIC RY.—The Union Pacific stockholders, at a meeting in Salt Lake on the 13th, elected Joseph F. Smith a member of the Board of Directors, in conformity with the plan of the road to have a Utah man in the directorate. Le Grand Young is general attorney for this State. At the meeting, one hundred and forty-seven million dollars in stock were represented.

Domestic.—September, 1903.

POSTAL AFFAIRS.—On the 15th, Miss Huldah B. Todd, postmaster at Greenwood, Delaware, was summarily removed, and Jacob L. Houseman installed in her place as postmaster of this fourth class office. The change was made on request of Senator Allee, who represents the Addicks faction in Delaware politics, because she was "politically and personally

obnoxious" to the Senator. The Civil Service Commission objected on the ground that fourth class offices are in the classified service, as far as removals are concerned, and the rules forbid removals "because of political or religious opinion or affiliations." The President has directed an examination. Postmaster Payne says Miss Todd was an offensive partizan, and allowed her office to be "headquarters of, and her family and herself to be the most active factors in, a political quarrel inside the Republican party."—The postal scandals continue to attract attention. On the 8th, the Federal Grand Jury returned seven indictments. Leopold J. Stern, the indicted Baltimore contractor, has been located in Canada and on the 10th the government began proceedings for his extradition. New York State Senator George E. Green was arrested about the 18th, charged with bribing George H. Beavers in connection with the purchase of time recording machines, of which the Department has now ten thousand on hand, manufactured by a company of which Senator Green is president. During the week ending October 15, there were seventeen additional indictments, among them being James N. Tyner, of Indiana.

EDUCATING FILIPINOS.—An interesting law has recently been enacted by the Philippine government, providing that one hundred native young men shall be sent to the States each year to be educated and fitted for positions in the insular civil service. One hundred will be chosen by competitive examination, and from these, twenty-five of the best qualified may be selected by the Governor who may also select the same number without competitive examination, but the whole number in the first year must not exceed one hundred. The government will pay five hundred dollars for the support of each student who must agree in writing to return from the States after the completion of his education, and take an examination for appointment in the civil service.

And so the conversion of the race to our ideals will go on. While in America, these young men are expected to reside with American families. The St. Louis exposition will be made an excuse for bringing from the islands twelve hundred natives to take charge of the ten thousand tons of freight that will be placed on exhibit. Incidentally these will also be trained in American ways. And then, the Civil Service Commission, on the 30th, received a call from the Philippine Government for one hundred and fifty male teachers, at salaries ranging from nine to twelve hundred per annum, to teach the young Filipino, in his native state. In the meantime, there are reactionary residents in the islands, for, on the 16th, natives attacked a constabulary post in Luzon, but were repulsed after a sharp fight. Other evidences crop out now and then showing opposition to American rule and methods.

ANOTHER SEARCH FOR THE NORTH POLE.—Commander Robert E. Peary has received a three years' leave of absence from the Navy Department, from April first, next, and will make another attempt to reach the North Pole. Both President Roosevelt and Assistant Secretary of the Navy, Chas. H. Darling, have assured him of their hearty sympathy. Peary expects to start next July, establish a base of supplies at Cape Sabine, winter quarters at Grant Land, and start with a sledge party over the polar pack in February, 1905, as soon as light returns, this party to be followed by a large main party. He expects to accomplish the distance to the pole and return in one hundred days, making an average of ten miles a day, get his ship out late in the season and return home. He will use individual sledges, drawn by dogs, and manned by Eskimos; his plan gives him the advantage of a fixed landbase one hundred miles nearer the pole than any other route, and a wider landbase on which to retreat. In his letter granting the leave of absence Secretary Darling says:

The attainment of the pole should be your main object. Nothing short will suffice. The discovery of the pole is all that remains to complete the map of the world. That map should be completed in our generation and by our countrymen. * * * * Our national pride is involved in the undertaking and this department expects that you will accomplish your purpose and bring further distinction to a service of illustrious traditions.

October, 1903.

SILVER ADVANCED.—Owing to purchases by the United States for the Philippine account, and the demand from India, silver advanced to 60½, on the thirteenth, the highest point established in years.

HEAVY AND DESTRUCTIVE RAINSTORM.—Between 3 a. m. on the eighth and 4 p. m. on the ninth, 10.4 inches of rain fell in New York City, and the north Atlantic coast generally suffered from the extraordinary downpour. In New York thousands of cellars were flooded, and much injury done to parks and cemeteries. Paterson and Passaic on the river of the latter name suffered a loss of two million dollars; thousands were driven from their homes, and many bridges and buildings were carried away by the river which rose three feet above its record for forty years. The Mohawk, rose twenty-one feet above its normal level, closing the works of the General Electric and American Locomotive companies which employ eighteen thousand persons. The streams began receding on Sunday eleventh.

Foreign.—September, 1903.

POPE PIUS'S PRAYER.—The first official document of Pius X for the

occasion of the Feast of the Nativity of the Virgin, issued on the eighth' is a prayer to the Virgin, and to those who will recite it once a day, the Pope accords an indulgence for three hundred days. The prayer as translated by *The Independent* from the Italian text, *Virgine Santissima*, reads:

Most Holy Virgin, who pleased Our Lord and became his Mother, immaculate in body and soul, in faith and love; in this solemn Jubilee of the proclamation of the Dogma, which announced Thee to the universal world as conceived without sin, mayst thou benevolently regard those miserable ones who implore thy patronage! The malevolent Serpent, against which was hurled the first curse, continues, unfortunately, to combat and insinuate itself among the suffering children of Eve; mayst Thou, O! our blessed Mother, our Queen and Advocate, who since the first instant of thy conception crushed the head of the enemy, gather the prayers which, united with Thee in only one heart, we implore thee to present at the throne of God, that we may never yield to the insinuations which assail us, so that we shall all arrive at the harbor of everlasting life, and in the midst of many dangers the Church and Christian society shall sing once more the hymn of liberation, victory and peace. Amen.

October, 1903.

RUSSIA'S CONTEMPT FOR PROMISE.—Our state department has Russia's written promise to evacuate Manchuria Oct. 8. The day has come and gone, and Russia has taken no step to comply with her promise. On the tenth Christian Russia sent ninety vessels of all sorts to the East to protect herself against the "indignation of Japan which continues in the old Pagan notion that international promises should be sacred." There is great indignation in this country at Russia's action.

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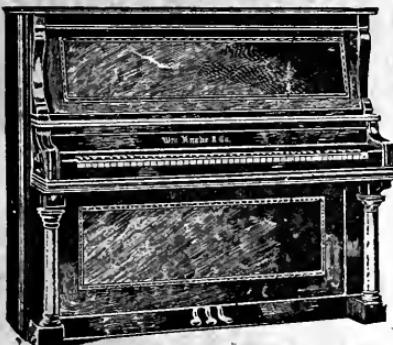
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